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*James Henry ...*  
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THE  
**SUPPRESSED EVIDENCE:**

OR,  
PROOFS OF THE  
MIRACULOUS FAITH AND EXPERIENCE  
OF THE CHURCH OF CHRIST

IN ALL AGES,  
FROM AUTHENTIC RECORDS  
OF THE  
*Fathers, Waldenses, Hussites, Reformers, United Brethren, &c.*

---

AN HISTORICAL SKETCH,  
SUGGESTED BY THE HON. AND REV. B. W. NOEL'S "REMARKS ON THE  
REVIVAL OF MIRACULOUS POWERS IN THE CHURCH."

---

BY THE REV. THOMAS BOYS, M.A.  
OF TRINITY COLLEGE, CAMBRIDGE.

---

"Quoties incidunt tempora necessarii respectus ad rem ecclesiasticam, et cura suscipienda est corrigendi vitia, non aliunde incipi negotium oportet, quam veritate doctrinae restituenda, et removendis erroribus, qui in illam vel ignorantia vel malitia implicati fuerunt."—CAMERARIUS.

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Since the appearance of this statement, in which the facts connected with the case of Miss Fancourt are set in their true light, and previous misrepresentations detailed and exposed, no attempt has been made at a reply. This instance, therefore, of miraculous healing may now be regarded as proved and admitted.

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PROOFS OF THE  
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CHAP. I.

INTRODUCTION.

IF required, by a captious opponent, to define a miracle, we might answer, "A miracle is something very embarrassing to mock professors."

The rejoinder would be at hand: "This is no definition at all. It applies to twenty things as well as to miracles."

It does. For instance, to the doctrine of election; to the objections to Socinian compromise; to the arguments for prayer at meetings of the Bible Society, &c. These are all, as well as miracles, things very embarrassing to mock professors. Nevertheless, this our no-definition is more to the point than some would imagine.—Wherefore?

Great efforts have been made, of late, to draw distinctions as to miracles; and to introduce definitions, by which many miracles would be excluded: which definitions and distinctions, having exposed them in former works, it is not here my design to dwell upon. But, with all these dis-

inctions, there is one point of agreement. There is one feature, common to all the recent occurrences alleged as miraculous—namely, that they are **VERY EMBARRASSING TO MOCK PROFESSORS.** Our opponents would make it appear, that this is a question whether “gifts” can now be in the church, or only some single wonders; a question whether a miracle can really be called a miracle, if it is an answer to prayer; and so forth. But the point really at issue is, Whether the age of miracles is passed—Whether the Christian dispensation is miraculous or not. They may come with their distinctions; but the fact is, that they are against all present miracles alike.

**A miracle is AN EXTRAORDINARY MANIFESTATION OF SUPERNATURAL POWER, PERCEPTIBLE TO UNBELIEVERS AS WELL AS BELIEVERS.—**Grace is a manifestation to believers only; Miracles are manifestations to unbelievers. A miracle is something perceptible to the senses, or to the intelligence, of a natural man. A miracle, therefore, may be called something tangible: something that we can lay before him and allege to him: something concerning which we can make an appeal to his natural perceptions: something concerning which we can charge it upon his conscience, that he knows within himself that such a thing has taken place. The world, therefore, is opposed to the doctrine of miracles; and opposed to it for this very reason, *because they are tangible or perceptible.* And mock professors, in like manner, shrink from the doctrine of miracles: because it brings them, at once, to an issue with the world. They shrink not, *equally,* from

the profession of spiritual truths; because these may be eluded by the world, and lead to no issue. Doctrines, the world can explain away: miracles, it cannot. Here is something that it cannot get over. It is easy, for instance, to say to a man sick of the palsy, "Thy sins be forgiven thee;" because there is nothing to shew, at the moment, whether they are so or not: the issue stands over to the day of judgment. But it is not so easy to say to him, "Arise, and walk;" because, if the speaker be an impostor, he knows the sufferer will not rise and walk, and he dreads the consequent exposure. Hence it follows, 1. That miracles are opposed by the world; 2. That they are **VERY EMBARRASSING TO MOCK PROFESSORS.**

On this principle it is, that I am disposed to regard some occurrences as connected with miracles, to which perhaps the title cannot in strictness be given: for example, when we come to speak of the United Brethren. Their records, indeed, both claim to their church, expressly, the presence of miraculous gifts, and relate some proper miracles, in the strictest sense of the word. I have chosen, however, to take a larger view. I have gone upon the principle of putting the upright reader in possession of the whole of their miraculous experience; even at the risk of relating some things which, an opponent may say, are, properly speaking, no miracles. In doing this, I call to mind the practice of some ancient writers, who, being unembarrassed by definitions, spoke of miracles in a larger and less restricted sense; and in a sense more sound than that to which modern limitations, had recourse to for a

particular purpose, would tie us up. Here again, then, our antagonists may wish to come in with their definitions and distinctions: but here, again, we fall back upon our old position, that "a miracle is something VERY EMBARRASSING TO MOCK PROFESSORS."

Besides some miracles of post-Apostolic date, which must be miracles, draw your definition as tight as you will, the present work comprehends two sorts of occurrences which bear a miraculous or supernatural character: some, which have their origin immediately from the God of truth; others, which are traced to Satan, the father of lies. With respect to the former, every reader may understand this, that there are occurrences which seem less than miracles, but which nevertheless are more than particular providences. But under the same head, as works originating immediately from the Divine power, we reckon some things which, though unbelief might say of them "They are not miracles," yet, in fact, do strictly claim that title. Let me suppose a case in illustration. Neologian interpreters of the Scriptures have pretended, that, in some miracles therein recorded, the phænomenon that took place had in itself nothing miraculous; but the only remarkable circumstance was, that it happened just at the time: for example, that the Red Sea, or Jordan, would, from some natural cause, have divided, under any circumstances, just when they did; and that, therefore, the only thing required, to make the occurrence marvellous, was, that just at the proper moment Moses should stretch forth his rod, or the priests advance with the ark. I need not re-

mark, that this is an abominable perversion of the Scriptural statement, which makes the division, in each case, the direct and express work of God. But suppose the account correct: suppose this had been all: shall we draw the inference, that therefore there was no real miracle? Certainly not. Still, in the strictest sense of the word, there was a miracle performed. True, there was, upon the above supposition, no miracle in the division; for that supposition makes it a natural occurrence. But was it not still a miracle that the thing was predicted and known beforehand? that Moses and Joshua had previous intimation, so as to speak precisely at the proper moment? This speaking or acting was virtually prophetic, was virtually a prediction, and therefore miraculous in itself: "for prophecies, too, are miracles\*:" and therefore, let an event be perfectly common and natural in itself, yet, if that event be foretold, in that foretelling we have a miracle wrought, as much as we should have another miracle if the event itself were supernatural. Or take an example from ecclesiastical history—the death of Arius. This event was sudden and dreadful; but, of itself, may not be deemed miraculous. As far as the case itself is concerned, others have died similarly. But there are two things beside, to be viewed in connection with his death. First, he had, just before, been taking a false oath: and the Emperor, half-suspecting this, had prayed, that, if he were really perjured, the Lord might punish his perjury.

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\* "Nam et prophetiæ sunt miracula."



Secondly, the good Bishop Alexander had been praying against him, that, sooner than defile the church by entering it, he might be taken away. That Arius is *then* taken away, is the striking circumstance: the dreadful and sudden event, in its coincidence with the prayer, at once strikes us as miraculous: here we have an interposition, "perceptible to unbelievers as well as believers:" and with this agrees the view of the occurrence taken by Athanasius, who, we shall see, speaks of it as a miracle; and urges it *as a Divine attestation of the true doctrine*, which is the very purpose for which, almost exclusively, miracles are supposed to be given, by those who would narrow the definition of them to the utmost.—So, again, when a Christian needs, for his relief, the occurrence of some event that may come "providentially," and prays for it: if that event promptly follows, in direct answer to his prayer, though to all appearance in the ordinary course of providence, still we have something miraculous here also. We cannot call the event miraculous. No: we call it providential. But that he should have prayed, beforehand, just at the time—a prayer like this has something in it of the nature of a *prophecy*: that is, he *speaks* of the event, in his prayer, *before* it comes to pass, and it does come to pass accordingly; which is what prophecy literally means;—and, if we take his so speaking and the event *together*, the transaction is still miraculous. To deny a miracle here, because the event itself might be called merely providential, would seem a plausible denial, but it would in reality be a blinking of the question: for how happened he

to pray just at the proper moment? Here also, in the coincidence, there would be something tangible, something to shew the world, and something with which the world would be staggered and offended. Here, also, there would be something **VERY EMBARRASSING TO MOCK PROFESSORS.**

There is another class of occurrences ; which the doctrine of the Church, in its sounder days, traced to Satan, the father of lies. The argument, be it observed, in the present work, is not only concerning miraculous facts, but concerning what has been the miraculous *faith* of the Church. And, where events of a marvellous or miraculous kind occurred, which could not, from their character, be attributed immediately to God, there the doctrine of the Church attributed them to Satan. Such was the Church's view ; and such is the Scriptural view. Miracles of this kind were not pronounced to be no miracles, but miracles of Satan ; and when, by the adoption of a phrase of St. Paul's, they were called "lying wonders," this was not because they were all considered *unreal*, but because they were considered as coming from the father of lies, and as intended to deceive, and to promote a lie.—This point, also, should be understood, in explanation of the course pursued in the present work. The most confident appeals have been made, by the opponents of miracles, to the faith of the Church, downwards, from the Reformation inclusive, as if it had been *against* miracles. We examine, then ; we ascertain what the faith of the Church really was ; and we find it to have been this ; first, that it

has ever acknowledged some miracles as Divine ; secondly, that, with regard to some others, it has not explained them away as natural occurrences, but has viewed them as supernatural works, though of an inferior character, the operations of Satan. —Now then, I suppose you, our opponents, will attempt to get off upon other grounds : no longer appealing to the Church, which you find to be against you, Reformed as well as Roman-Catholic ; but appealing to reason, to science, &c. : denying that these works have any thing supernatural in their character, or that Satan has any thing to do with them ; and crying out that such a supposition is absurd. But I call this shuffling. You, not understanding the subject, but taking it for granted that you know all about it, make your appeal, in a very confident and overbearing manner, to the faith of the Church. Well, then : we have ascertained what it was ; and we mean to hold you to that point. This, therefore, is the point which we must first settle. On this point, before we leave it, you must be made to see that you are altogether in the wrong. THEN, if you choose to shift your ground, we are ready to follow you.—Our argument, then, upon these principles, will pay some attention to such inferior works, though not, in the highest sense, miracles : and these inferior works, also, as manifestations of a power which is above nature, though not supreme, and of a being whose influence over his slaves derives much support from the denial of his existence, or from the concealment of his agency, will come within our general description, which you will not allow us to call a defi-

niton, as VERY EMBARRASSING TO MOCK PROFESSORS.

Connected with this point there is another, and one which gives peculiar importance to a discussion respecting the lying miracles resulting from satanic operation. It is this: that we never have such inferior wonders recorded in Scripture, without the co-existence of real miracles opposed to them. With the lying wonders, for instance, of the Egyptian magicians, we have the miracles of Moses: with the diabolical possession and defective dispossession of the Jews, in the first ages of the Gospel, we have the effectual ejection of devils by Christ and his Apostles: (and, by the bye, if men deny diabolical possession in the present day, the reason seems to be, because they cannot dispossess: we deny the existence of the disease, because we cannot cure it.) Observe, then, how this parallel existence, in Scripture, of lying wonders, and of true miracles, bears upon our subject. Wherever we have the one, we may infer the other. For example: was there, in the days of the Reformers, a belief in any such thing as this diabolical possession? Then may we infer, that in the days of the Reformers there was also a belief in dispossession. And, on examination, we find it to have been so: we find this truth recognised, as well as the other. Again: Do we hear the modern opponents of miracles appealing to the warnings of our Lord himself, and saying, "Believe not in these alleged manifestations: are we not told, in the Scriptures, that there shall be false miracles in the last days?" We answer, Yes: but, *supposing* those to be false miracles,

which, as such, you warn us to beware of, we have an argument for true miracles from this very circumstance. False miracles, indeed, even of themselves, would be marvellous. Grant them to be even the work of Satan, and you grant a thing denied. And observe, the false miracles, foretold by our Lord, do not mean no miracles at all. That was a point asserted by the Papists, and denied by the Reformers; as you will presently have an opportunity of seeing, by citations express to the point. The Papists, who claimed miracles, wished to make it appear that there could be nothing miraculous except on the side of truth; and therefore asserted that the *lying* miracles, foretold as one of the signs of Antichrist, were not *real*. The Reformers, on the contrary, alleged that there might be real, though inferior and lying miracles, on the side of falsehood—namely, those wrought by the Papists themselves. Thus, even if you grant lying miracles *alone*, as now occurring, you grant something real. But this is not all. In granting lying miracles, you grant, by inference, more. For, according to all evidence of Scripture, there never were the spurious without the genuine: there never were those from beneath, without those from above at the same time. And prophecy agrees with fact. As tokens of the last day, our Lord foretels the signs and wonders of false Christs and prophets, and Joel foretels true ones. It comes, therefore, to this: that wherever we have the one, we must expect the other; so that, alleging the false, you establish the true. For example: prove the alleged “gifts” to be spurious (which, however,

you have not done yet); and you prove a ground for expecting other, and real miracles. There never is an imitation, without a pattern. There never is a copy, without something to copy from. There cannot be an antitype, without a type. There never were beggars, assuming a particular form of misery, without real misery in the same shape. Thus every counterfeit implies something counterfeited; and if you prove counterfeit miracles, you only tell us to open our eyes the wider, and look for the originals.

On the whole, then, we claim to be left unfettered. Some of our opponents have been driven, in their difficulties, to define so closely as almost to make it appear that there is no such thing as a miracle, while others have run ashore in the opposite direction, attempting to muddle the question by exclaiming that all things are miracles alike. We hold our ground, refusing to go after such delusions, either to the right hand or to the left. Some miracles, and those not ancient, we have to allege; such that not even the tightest definition, provided it makes the least pretence to be scriptural, can exclude them. Others we find, equally deserving to be recorded; and coming within any fair and reasonable definition, not made with a particular object. And others, again, we may cite, of a lower order. If, in consequence of this, some periodical opponent should have recourse to an unworthy trick: should lay hold of some instance, which we do not offer as in the highest sense of the term miraculous: should cite this as one of our examples, keeping back all others: should say, "This is no miracle," when,

in the strictest sense of the terms, we never called it one: let the reader be on his guard. I give this warning, because I apprehend such artifices, from past proceedings. For the plan of some such opponents has been, not to meet the leading facts and proofs of the argument, but to lay hold of some matter of detail, some point of third or fourth rate importance, and thus to elude the necessity of going fairly into the subject. One antagonist—I mean the CHRISTIAN OBSERVER—has found his chief advantage in catching at particular expressions; and, where they would not quite answer his purpose as they stood, in altering them to bear out his misrepresentations: and, from the advantage of a greater circulation, it is unknown what extraordinary falsehoods and misconceptions have thus obtained general credence. The reader, at least, is now put on his guard against such artifices: and, if those who are aware of the deceptions practised will make them known, truth will be promoted, and delusion checked.

I must here remark upon the total insufficiency of the plea, where an attempt is made to get rid of some miraculous occurrences, by representing them as “merely” answers to prayer. They may have been answers to prayer. But does that prove that they were not miracles? Far from it: for we have some miracles wrought in answer to prayer in the Bible itself. Peter prayed, and raised Tabitha to life. Paul prayed, and healed the father of Publius. Elijah prayed, and raised the widow’s son. Nay, our Lord teaches us that there are some miracles which cannot be wrought *without* prayer: “This kind *goeth not out* but by

prayer and fasting." How vain is it, then, to think that a miracle is disposed of, if it can be called an answer to prayer! Prayer determines nothing one way or the other. One occurrence may be a miracle, with prayer: another may be no miracle, without prayer. The question is, has there been an extraordinary manifestation of supernatural power, perceptible to our senses or to our intelligence? If there has, it is a miracle: there may have been prayer to obtain it, but it is a miracle nevertheless. Prayer is an element that enters not into the definition, for or against: and the introduction of this new and non-essential particular merely answers the purpose of darkening truth, and puzzling the question.

That, of the quotations in the present work, there is, at any rate, one class which relates to miracles strictly so called, is undeniable. I refer to those which have already been cited by my respected and talented opponent, the Hon. and Rev. Baptist W. Noel, in his "Remarks on the Revival of Miraculous Powers in the Church," as making *against* miracles. By thus quoting them, he has, at any rate, fixed their character so far as this, that whether against, or for, it is to MIRACLES that they relate. This is a point of some importance; especially if on examination we shall find reason to conclude, that some of them do really *favour* the doctrine, against which he has cited them. I would the more insist upon this point, because it has been supposed, in some quarters (for instance, by the well-intentioned but Committee-ridden RECORD), that the passages in the Reformers, appealed to as favouring miracles, do



in fact relate merely to remarkable providences. Well, then: if passages are objected to, on the supposition that they have no real relation to miracles, we must at any rate see if we cannot bring some, which unquestionably do relate to them. And what course more satisfactory than that which I propose? I bring passages which an opponent has quoted, as making *against* miracles. Therefore they confessedly *relate* to miracles: this is unquestionably what they are *about*: to this we have our opponent's own testimony, in his quoting them. And if we find, on examination, that they do, in reality, *favour* what they seemed to oppose, then have we the testimony of this same opponent, that what they favour is no inferior thing, but actual MIRACLES.

But, having referred to Mr. Noel's pamphlet, let me here give some account of the present work, which partly owes its existence to that publication. I had previously, in "The Christian Dispensation Miraculous," appealed to the authority of the Reformers, as not unfavourable to miracles. Mr. Noel's work contained some citations from the Reformers, which were certainly calculated to convey a very different impression: it contained also the perfectly courteous, though somewhat galling intimation, that the advocates of miracles had used the authority of the Reformers "too hastily." It really looked so: and no doubt many persons, at the sight of Mr. Noel's citations, believed that this was actually the case: that appeals to the Reformers, as favourable to miracles, were *too hasty*: and, armed with these references, his work was applauded as settling the

question, as far as the opinions of the Reformers were concerned, against all miracles since the first ages. Nay, more. I could but feel that there was some justice in the phrase : not admitting, indeed, that an appeal to the Reformers, as favouring miracles, was too hasty as being opposed to *truth* ; but yet in the sense that all assertions upon contested points, without evidence, may be deemed precipitate : and therefore it seemed but right to get together a few quotations in support of the assertions which I had made. In this pursuit, I was gradually led on. With respect to one of Mr. Noel's quotations, that relating to Luther, and the girl that was brought to him as possessed with a devil, it certainly struck me that the *whole* of the passage, if cited, might convey a somewhat different impression. Finding this, on examination, to be the case most decidedly, I was led to examine some of the other citations ; and there also I could not resist a similar conclusion. On the whole, I came at last to the opinion, that there is scarcely one, if one, of Mr. Noel's citations, of which a very different view might not be taken, from that which it presents in his work ; and, therefore, in the present publication, I have gone through the whole, and let the reader judge.

At the same time I am ready, *supposing* my view of the passages in question to be the more correct one, to make every allowance for the circumstances under which they appear in Mr. Noel's work. It is to be remembered that Mr. Noel does not wholly deny the possibility, or the actual occurrence, of some modern miracles, or supernatural occur-

rences (A); and, in this respect, he comes so much nearer to the Reformers whom he has quoted, than those whose denial is unqualified. The difference between him and the Reformers is that of shades, not that of black and white. For *his* view, therefore, of the miraculous subject, some countenance might have been found in the Reformers' writings, however he thought fit to cite them. Consequently, by citing them as he has, there is not so much gained to his cause, as there would be if he denied all post-Apostolic miracles; and perhaps the fairest course is to regard the whole matter as merely an abridgment. I am bound, also, while upon this subject, to acknowledge the candour of Mr. Noel: as, in two instances, it would have been out of my power to combat his citations, unless his own urbanity had afforded me the loan of the volumes from which they come.

“But since,” it may be said, “though you cannot agree with Mr. Noel in his view of the particular passages in question, you nevertheless acknowledge a certain degree of similarity between his views, and theirs from whom the passages come, why remark on his citations at all? Are not your remarks captious? And do they really tend to the promotion of truth?” I answer, that though the discrepancies as to citation, which I think I have discovered, afford not such great assistance, perhaps, to Mr. Noel himself, they very much help those who totally deny all modern miracles. *This* is the reason why I now point them out. The passages from the Reformers, as they stand in Mr. Noel's pamphlet, seem opposed to *all* miraculous manifestations of recent date.

This, in their places, they are not. On this ground it is, that I now make objections, and refer to the original works : and any one who knows how the "Remarks" have been appealed to, and hailed as a work decisive against ALL miracles since the Apostolic ages, must acknowledge the necessity. If I appear, then, in the following work, to take up the references and citations of Mr. Noel's pamphlet with a minuteness which may be thought invidious, let my real motive be understood. I wish not to be too particular in examining what may have been the labour, perhaps the relaxation, of a few leisure hours ; but I do wish to expose the sloth, the effrontery, and the ignorance, which could lay hold of the work, when produced, without examination, and proclaim it abroad as settling questions which it leaves just where it found them.

My present publication is, in part, an appeal to opinions—that is, an attempt to ascertain what Christians have *thought* in different ages, what has been the *doctrine of the Church*, on the miraculous subject. Scripture being the Protestant's guide, I would not attach an immeasurable and undue value to human authority, any more than I would slight it. But the opinions of the Church have been appealed to, and therefore it became necessary to investigate this part of the subject. My own views on the miraculous question are founded neither on the Fathers, nor on the Waldenses, nor on the Hussites, nor on the Reformers, nor on the United Brethren ; but on the BIBLE, and on facts viewed in the light of the Bible. To the opinion of the Church, however, in all ages

since the first, our opponents, having been misled into the idea that this opinion was in their favour, have confidently made their appeal. To this ground they have marched off: there they have taken their stand: and there, in defiance, they toss high their feathered helms, and wave their swords, as who should say, Come on. For us, then, it only remains to follow; and there to try the issue.

Although the present work contains citations in different languages, I have endeavoured, as much as possible, to make it a readable book. With this design, the Latin, &c., is for the most part banished to the bottom of the page, and the translation, only, given in the text. And I here beg leave to disavow and deprecate all mock display of learning. It is now thought learned, if an author can fill his pages with great patches of Latin and Greek. Any person, acquainted with books and book-making, may understand how cheap is the winning of such honour: and amongst all the uses for which I would desire real learning, perhaps one of the most important is, to bring it to bear upon the mock learning of the day, and to prove that, after all, there is nothing in it. The present work is called a "Sketch," because it is really nothing more. The evidence, which it brings to light, may be called "Suppressed" in a two-fold sense: first, with a general reference to the suppression, which has taken place on a very large scale; for the tacit conspiracy to keep back miraculous facts and testimonies has extended far and wide: secondly, with a particular reference to the matter contained in this book. For, when editor of the *Jewish Expositor*, I bestowed some

little time and pains in preparing the series of proofs, now given, for that publication ; and that I had been thus occupied was, I believe, well known. Just, however, as I had in this manner got the evidence together, and was prepared to bring it forward, measures were secretly and abruptly taken for the suppression of the work : so that, for a while at least, the evidence was suppressed at the same time ; and the Jewish Expositor, like a man that, without seeing the hands that smote him, falls pierced at once by the daggers of two assassins, conjecturally divides the honours of its extinction, between the opponents of miraculous faith, and the upholders of Neologism.

I beg leave, in conclusion, to disclaim any wish to assign either to the miraculous question, or to miracles themselves, a higher place than they are entitled to. I can readily consent that grace shall hold the first rank, and miracles the second. At the same time there can be no reasonable ground for a theological doubt, that the views now generally entertained, unfavourable to miracles, are altogether erroneous : what is wrong ought to be set right, even in matters of secondary importance : and if the restoration of truth, in the present instance, should have the happy effect of moderating the great self-conceit and arrogance of some who have opposed it, without aggravating the same qualities in others who have upheld it, the church will receive benefit, and I shall not have laboured or suffered in vain. The good Lord pardon errors on both sides, and to Him be all the glory.

## CHAP. II.

## THE FATHERS.

THE reason why the authority of the Fathers carries so little weight in controversy, is because, in most questions, being many and voluminous, they admit of being quoted on both sides. Nevertheless, if we wish to know what were the ecclesiastical events of the age in which they lived, or what were the ecclesiastical doctrines then held, we must come to them for information; and, whatever be their authority as a body, we seldom retire from consulting the more distinguished among them, without feelings of Christian affection and reverence. In attempting, on the present occasion, to ascertain their sentiments on the subject of miracles, I proceed on the plan already intimated; taking from the work of Mr. Noel the citations from the Fathers which it contains, and examining them. It will also be necessary to make a few further extracts.

Having enumerated various classes and individuals in the church of Christ, who, as he conceives, did not expect miracles, Mr. Noel thus proceeds:

“All these have agreed that it would be enthusiastic to expect the gifts. Nor was that expectation universally cherished, if it was cherished at all, in earlier and more superstitious times, except by some Roman-Catholic traffickers in wonders.”—pp. 18, 19.

It is then added in a note :—

“ 1. St. Augustine, in the 4th century.—‘ *Modo caro cæca non aperit oculos miraculo Domini, at cor cæcum aperit oculos sermoni Domini. Modo non surgit mortale cadaver, resurgit anima quæ mortua jacebat in vivo cadavere. Modo aures corporis surdæ non aperiuntur, sed quam multi habent aures clausas cordis, quæ tamen (verbo Dei penetrante) patescunt.*’—(*Augustine, cited by Huss in his Commentary on 1st Epistle to the Corinthians.*)

“ Augustine certainly believed that miracles occasionally took place in his day, but not in virtue of the promises in Mark xvi. and elsewhere, nor by the communication of supernatural gifts to men, for he prefaces his narrative of miracles, in his work on the Church of God, thus : ‘ *Cur, inquit, nunc illa miracula quæ prædicatis facta esse, non fiunt. Possem quidem dicere necessaria fuisse prius quam crederet mundus, ad hoc, ut crederet mundus. . . . etiam nunc fiunt miracula in ejus nomine, sive per sacramenta ejus, sive per orationes, vel memorias sanctorum ejus.*’—(*Augustine : de Civitate Dei.*)

“ 2. St. Isidore, in the 5th century.—‘ *Quod nunc ecclesia Dei miracula non facit quæ sub Apostolis faciebat causa est, quia tunc oportebat mundum miraculis credere, nunc vero credentem oportet bonis operibus coruscare.*’—(*St. Isidore, cited by Huss in his Defence of Wickliff.*)

“ See also Du Pin, ‘ *Bibliothèque des Auteurs Ecclesiastiques,*’ tom. iv. p. 3, &c.”

Mr. Noel then goes on to say :—

“ St. Chrysostom, in his twenty-third Homily on St. John, as quoted by the historian Fuller, has these words:—*Και γαρ νυν εισιν οι ζητουντες και λεγοντες δια τι μη και νυν σημεια γενονται ; ει γαρ πιστος ει ως ειναι χρη και φιλει τον Χριστον ως φιλειν δε ου χριαν εχεις σημειων, ταυτα γαρ τοις απιστοις διδοται :* ‘ Now also are there those who seek and say, Why are not miracles done now also ? If you are a believer, as you ought to be, and love Christ as you ought to love him, you have no need of miracles ; for miracles are given to unbelievers.’ And Augustine ranked the miracles of his



age under two heads : 1. *Figmenta mendacium hominum*, ' Forgeries of lying men ; ' 2. *Portenta fallacium spirituum*, ' Prodigies of deceitful devils. ' ”

Of the authorities thus cited by Mr. Noel—namely, St. Augustine, St. Isidore, and St. Chrysostom, the first to be considered by us is St. Augustine. As this eminent Father is quoted by our author, in a note upon his statement that the expectation (of the gifts) was not “ universally cherished, if it was cherished at all, in earlier and more superstitious times, except by some Roman-Catholic traffickers in wonders,” I presume the immediate design of the note to be, to shew that no such expectation was cherished by Augustine in particular. The passage first cited from Augustine may thus be rendered:—“ The blind flesh does not now open its eyes by a miracle of the Lord, but the blind heart opens its eyes to the word of the Lord. The corpse does not now rise, but the soul experiences a resurrection, which was lying dead in the living corpse. The deaf ears of the body are not now opened, but how many persons have the ears of the heart closed, which nevertheless open, when the word of God penetrates them.”

The second runs thus :—“ Why, say they, are not those miracles wrought now, which, you allege, were wrought formerly ? I might, indeed, answer, that they were necessary before the world believed, in order that the world might believe..... Even now miracles are wrought in His name, whether by his sacraments (ordinances) or by prayers, or the tombs of his saints.”

From this last sentence it is at once apparent,

that these passages would be useless, to prove that *no* miracles happened in St. Augustine's days: nor does Mr. Noel, indeed, quote them for that purpose. But are they of any service to prove that miraculous gifts were not conferred in St. Augustine's days, according to his judgment at least, "in virtue of the promises in Mark xvi.?" The explanation is shortly this: that in Mark xvi., gifts are promised, to attest the preaching of the Gospel throughout the world; and, according to the idea of Augustine (as well as of some of the Reformers, a point to be considered hereafter), this general preaching of the Gospel was a transaction confined to the Apostolic age, and then completed; and, after that, the church ceased to be missionary. The end, then, being accomplished, the gifts' would not be wanted. For example: immediately before the passage (cited by Mr. Noel from Huss) "The blind flesh does not now open its eyes," &c., we find Augustine saying, respecting the miracles of the New Testament, "These things the Lord did, therefore, that he might draw men to faith. Now faith is fervent in the church, spread throughout the whole world\*."

On this supposition, then, that the whole world had been evangelized in the beginning, once for all, miracles, in virtue of the promise of them in aid of evangelizing the world, were less to be looked for. But more on this subject, when we come to speak of the view of the Reformers. That *some* miracles were wrought in St. Augustine's

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\* "Hæc ergo fecit Dominus ut invitaret ad fidem. Hæc fides nunc fervet in ecclesia, totq̄ orbe diffusa."—*De Verbis Domini*, Sermo xviii. Op. Ed. Par. 1531. tom. x. p. 16. col. 4.

days, was evidently the opinion of that Father; and any one who carries away an opposite opinion from a cursory view of the above quotations, will fall into a great mistake. But a third reference to Augustine remains.

“Augustine,” it is said, “ranked the miracles of his age under two heads: 1. *Figmenta mendacium hominum*, ‘Forgeries of lying men;’ 2. *Portenta fallacium spirituum*, ‘Prodigies of deceitful devils.’” And, in support of this assertion, Mr. Noel refers us, in a note, to “Fuller’s Church History, p. 330.” Now, as it is clear, even from the other quotations before us, that Augustine believed and alleged some miracles in his own days, one feels curious to know where, and under what circumstances, this Father can have made a classification, which apparently passes such a general sentence of condemnation on *all* the miracles of his times. The fact is, that Fuller, in the passage quoted, seems both to have fallen himself, and in some measure to have drawn Mr. Noel, into a great mistake.

The case stands thus. The words of Augustine (as Fuller correctly informs us in the place referred to by Mr. Noel) occur in his work *On the Unity of the Church*\*. But what is the real character of this work? It is a work against the Donatists, especially written to impugn their exclusive claims to be the true church†. He has occasion to mention the miracles vaunted by the Donatists; and of *them* he observes, and not, as Mr. Noel has been misled to think, of “the miracles

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\* De Unitate Ecclesiæ, cap. 16. Op. tom. vii. p. 104. col. 3.

† See Cap. 2.

of his age" generally, that they are either Forgeries of lying men, or Prodigies of deceitful spirits. So far is it from being correct, that he gives any such *general* character to the miracles of his own time, as Fuller, and the citation from Fuller in Mr. Noel's work, would lead us to suppose.—Augustine, then, *does not* rank the "miracles of his age," *generally*, under these two heads, as Forgeries of lying men, and Prodigies of deceitful devils; but only the miracles of the Donatists.

The passage from Chrysostom's twenty-third Homily on St. John, is quoted by Fuller with no very material error or misrepresentation: I mean, as far as respects the words, or rendering, of the passage itself; for, if any man infer from it that Chrysostom denied, or entertained the least doubt, that miracles were commonly wrought in his own times, he will be led into *another great mistake*. In using these expressions, Chrysostom by no means intends to give up miracles: he has merely been arguing, in the former part of the Homily, that faith in the words of Christ, is better in kind than a faith in miracles only, which surely no advocate of modern miracles will deny; and saying, what all will admit, that "Those were the more decided disciples, who attached themselves to Jesus, not on account of his miracles ONLY, but also on account of his doctrines\*." That he did not altogether deny miracles, indeed, might be inferred in some measure from the very passage which Fuller and Mr. Noel quote: for, while he argues,

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\* Εκεινοι γαρ ακριβεστεροι ησαν οι μαθηται, όσοι μη απο σημειων προσησαν MONON, αλλα και απο της διδασκαλιας.—Ed. 1603.

merely, that miracles are of no use to believers (an unscriptural position, by the bye), he says expressly, that "they *are given*" (or granted) "to unbelievers." Elsewhere, however, in arguing with unbelievers, Chrysostom plainly alleges miracles as undeniably and notoriously occurring in his own days. In his *Liber contra Gentiles*, he begins at once to urge the heathen with John xiv. 12, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father:" (not, by the way, a very likely text for him to bring forward, if he had *no* works to allege.) He then goes on to observe, That Christ used such words as these, but What if any heathen teacher had used them? Then, be it observed, he refers to some wonders alleged by the heathen, and does not entirely deny these, even; but adds, that none could say what Christ said (i. e. in the above passage from St. John's Gospel); plainly intimating that he had greater wonders to produce, than any that could be produced by his opponents, and that he appeals to them as proofs of the greater glory of Christ. Nor does he appeal merely to any past miracles; for though he refers, for an accomplishment of the above text, to the miracles recorded in the Acts of the Apostles, he adds, "But if any one assert that these are mere smoke, and a fictitious wonder unworthy of credit, *let us view those of the present day*, which are calculated both to stop and to put to shame the blaspheming mouth, and to check the unbridled tongue. For, throughout our whole habitable world, there is not a country, a nation, or a city, where these wonders

are not commonly spoken of, which, if figments, would never have occasioned so much admiration. And you yourselves, indeed, might testify for us to this. For we shall have no occasion to receive confirmation of what we assert from others, seeing that you yourselves, our opponents, supply us therewith\*.”

Of so little service, then, to Mr. Noel, is the assistance from Chrysostom and from Augustine, afforded him by Fuller. And—what is also worthy of observation—Fuller himself did not deny all miracles, alleged, in his own day, as having occurred within the memory of man; as will be shewn in its proper place.

Mr. Noel also appeals to “St. Isidore.”

“*St. Isidore*, in the fifth century.” Then follows the passage already given from Huss, as cited by him “in his defence of Wickliff.”

This passage, however, will prove nothing respecting “the fifth century;” as it is cited by Huss, not from St. Isidore of Damietta, who flourished in that century, but from St. Isidore of Seville, who flourished in the close of the sixth and early part of the seventh. The passage from which Huss cites, will be found in the Latin works of the latter, in his work “*De Summo Bono* †;” not in

\* *Εἰ δὲ τις ταῦτα τυφὸν εἶναι λέγοι, καὶ τερατεῖαν πλασμάτων ἀπιθανόν, ἀλλὰ τὰ γε νῦν ὄρωμεθα, ἴκανα τὸν βλασφημὸν ἐμφράζει στομα καὶ καταίσχυναι, καὶ τὴν ἀχαλινωτὸν γλῶτταν ἐπισχεῖν. Οὐ γὰρ ἐστὶν ἐν τῇ καθ' ἡμᾶς οἰκουμένῃ οὐ χωρὰ, οὐκ ἔθνος, οὐ πόλις, ἐνθα ταῦτα οὐκ ᾄδεται τὰ παραδόξα, οὐ θαυμασθέντα ποτε εἰ πλασματα ἦν. Καὶ τὸ λογὲν τὴν μαρτυρίαν ἡμεῖς ἀν παρασχοῖτε ταυτὴν ἡμῖν. Οὐ γὰρ δεησομεθα παρ' ἑτέρων τὴν πίστιν τῶν λεγομένων λαβεῖν, ἡμῶν τῶν ἐχθρῶν ταυτὴν παρεχομένων ἡμῖν.—Λόγος πρὸς Ἑλληνας.—Ed. Par. 1621. tom. i. p. 728—732.*

† *Isidori Hispalensis Episcopi Opera*, Ed. Colon. Agrip. 1617, p. 424.

the Greek works of the former: so that, as far as the fifth century is concerned, we must look for information to others.

Mr. Noel refers us, in his next note, to Du Pin. "See also Du Pin, 'Bibliothèque des Auteurs Ecclesiastiques,' tom. iv. p. 3, &c." In turning then, to tom. iv. (that is, to the second part of tom. iii.), we there find an account of the St. Isidore of "the fifth century"—"St. Isidore de Damiette"—but *not the St. Isidore cited by Huss*. Du Pin gives a high character of him; says that he embraced the monastic state, and lived an angelic life; but mentions nothing, that I can perceive, calculated to throw light on the subject of miracles. If we refer to his works\*, we shall find some expressions, which, taken alone, like those in Augustine and Chrysostom, may be viewed as discountenancing miracles: but others which favour them; as where he tells a person, who had obtruded himself from carnal motives into the ministry, that even his working of miracles would not help him.

So much for the St. Isidore of "the fifth century." Now, then, for the St. Isidore of the seventh century (*i. e.* he was made bishop of Seville 595, died 636), the writer really quoted by Huss. An account of this St. Isidore will be found in Du Pin's *fifth* volume; and, as Mr. Noel has followed Huss in citing him, a short consideration of the passage cited may not be here improper. It may throw light on a later period, though it has little to do with the fifth century.

Let us, first, examine it by itself; and, secondly,

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\* Sancti Isidori *Pelusiota*, &c. (Paris. 1638).

view it in connexion with the context, as it stands in St. Isidore's treatise.

1. The passage itself, as cited by Huss, and from him by Mr. Noel, runs thus :—“The reason why the Church of God works not now the miracles which it used to work in the Apostolic age, is, that at that time it was necessary for the world to believe in miracles, but now, that it does believe, to shine in good works.”

Here we may observe, first, that we again meet with the idea, that the world was now evangelized, that the work was done, and that the occasion for miracles was on this account not the same as formerly.

But, secondly, Huss appears to have somewhat *misquoted* the words of Isidore : and, though the alteration which he makes is in itself but slight, and does not materially affect his own course of argument, yet it is one of great importance, if the passage he now brought against us, by Mr. Noel, as discrediting *all* miracles in St. Isidore's days. The words are given by Mr. Noel exactly as we find them in Huss, from whom he cites them\* : “The reason why the church of God works not now the miracles which it used to work in the Apostolic age,” &c. But the words, as I find them in St. Isidore, run thus : “The reason why the church works not now *those* miracles which it used to work in the Apostolic age,” or “*such* miracles as it used to work in the Apostolic age †.”

\* J. Hus et Hieronymi Pragensis Confessorum Christi Historiæ et Monumenta. Ed. Noriberg. 1558. Pars i., p. 116.

† Huss, or his editor, seems to have substituted *Dei* for *ea*. The words of St. Isidore are, “Quod nunc ecclesia non *ea* miracula faciat, quæ sub Apostolis faciebat.” (Opera, Ed. Colon. Agrip. 1617, p. 424);



That is, Isidore means only to say, that the miracles of his day were not *of the same description* as those of the Apostles; inferior perhaps in splendour, inferior in number, &c.; and that this may have been the case, I am very ready to admit. But the passage, as cited from Huss, would almost lead us to think, that the church in his days wrought *scarcely any* miracles, or *no miracles whatever*. This, it is clear, is not St. Isidore's meaning.

2. But, secondly, from St. Isidore's *context* this will be still clearer. Isidore is plainly speaking, *throughout the chapter* \*, on the supposition that miracles *continued to be wrought in his days*. Thus he says, just before: "Even in the Apostles themselves, the grace of good works was more admirable than their miraculous powers: *so, now also*, in the Church, it is of more importance to live well, than to work miracles †." Thus he *no more denies* miracles in his own days, than in the days of the Apostles. Afterwards, he plainly recognises the use of miracles, at least for unbelievers: "Behold, a sign is not necessary for the faithful, because they have believed already; but *for the unbelieving, that they may be converted* †." And, at the end of the chapter, he plainly speaks of the time when miracles should cease, as *not come when he wrote*: "Before Antichrist appears,

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for which Huss, as we have seen, has, Quod nunc ecclesia Dei miracula non facit, quæ, &c.

\* De Summo Bono, cap. 27. (The edition of Huss, to which I have referred, quotes it as cap. 25).

† "Et tamen in ipsis Apostolis plus erat mirabilis *virtus operum*, quam virtus signorum, ita et nunc in Ecclesia plus est bene vivere, quam signa facere.

† "Ecce signum non est fidelibus necessarium, quia jam crediderunt, sed infidelibus, ut convertantur."

powers and signs *will cease* from the church \*." And that he regarded the time of Antichrist, when miracles were to cease, *as future*, may be clearly seen in his next chapter †, where he expressly speaks of Antichrist as yet to come. He says, even, that there are many members of Antichrist, who *shall not see* the times of Antichrist ‡.—So utterly insufficient is this proof from St. Isidore against miracles, not to say in the fifth century, but in any other.

In this century happened the miracle recorded by Milner, of the faithful confessors of the truth, who had their tongues cut out by the roots, but were afterwards enabled to speak plainly. This miracle has recently been impugned; for no other reason, which I can discover, except that it makes so decidedly against the unhappy cause of those who impugn it. Here, however, I must be permitted to insert the narrative, were it only for the purpose of recording my conviction of the necessity of not giving up truth merely because it has been attacked. It stands, in Milner, with the marginal notes, "A miraculous interposition," opposite the first paragraph, and "Proofs of the miraculous interposition," opposite the second.

"At Typasa, the secretary of Cirila was ordained bishop by the Arians. The inhabitants, seeing this, transported themselves into Spain, as the distance was but small:

\* "Antequam Antichristus appareat, virtutes ab ecclesia et signa cessabunt:" and again, "Cessabunt sub Antichristo ab ecclesia miracula."

† De Antichristo et ejus Signis.

‡ "Plerique autem Antichristi tempora non visuri sunt, et tamen in membris Antichristi inveniendi sunt."

§ Milner's History of the Church of Christ. Ed. 1820, Vol. ii. p. 505. (cent. v).

some, who could meet with no vessels, remained in Africa. The new bishop laboured by courtesy to win their favour; but they, in contempt of his ministry, assembled themselves in a private house for public worship. Huneric, hearing of this by a message from the bishop, ordered their tongues to be cut out, and their right hand to be cut off, in the public market-place. He seems to have permitted them to retire to Constantinople, but to have been determined to prevent their open confession of the Trinity. Shall I, in compliance with modern prejudices, throw a veil on the rest, or shall I proceed according to historical veracity? *IMPERIOSA TRAHIT VERITAS* \*. A miracle followed, worthy of God, whose majesty had been so daringly insulted, and which must at that time have much strengthened the hearts of the faithful, who needed indeed some peculiar consolations amidst such scenes of horrible persecution. The miracle itself is so well attested, that I see not how it can be more so. The reader shall have both the fact and its proofs. Though their tongues were cut out to the root, they spake as well as before. 'If any one doubt the fact,' says Victor of Vita, 'let him go to Constantinople, where he will find a sub-deacon, called *REPARATUS*, one who was thus treated, who speaks plainly, and who has a particular respect shewn him in the palace of the Emperor Zeno, especially by the Empress.'

"Æneas, of Gaza, a Platonic philosopher, a cautious and prudent person, was at that time at Constantinople, and writes thus in the conclusion of his Dialogue on the Resurrection: 'I myself saw them, heard them speak, and wondered, that their utterance could be so articulate. I searched for the organ of speech, and, not trusting my ears, was resolved to have the proof of the eyes. Causing them to open their mouths, I saw that their tongues were plucked out even by the roots, and was then more surprised, that they could live, than that they could speak.' Is this sufficient evidence? Hear more: Procopius, the historian, in his history of the Vandalic War, says, Huneric

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\* Imperious truth constrains.

ordered the tongues of *many* to be cut out, who were afterwards seen in the streets of Constantinople when I was there, talking without any impediment, or feeling any inconvenience from what they had suffered. Count Marcellinus, in his Chronicon, says, 'I have seen some of this company of faithful confessors at Constantinople, who had their tongues cut out, but spake nevertheless without any imperfection in their utterance.' To name only one more witness, the great Emperor Justinian, in a constitution published by him for Africa, after it had fallen into his dominion, testifies, that he had beheld the same."—*Milner's History of the Church of Christ*. Ed. 1824. Vol. ii. p. 505. (Cent. V.)

But, though Mr. Noel would be the last man to wish to mislead his readers, a person who formed his opinion, respecting the views entertained by the Fathers on the subject of miracles, from the few extracts given in his present work, would in all probability receive a false impression, and come to an erroneous conclusion. In the hope, therefore, of throwing some further light on this subject, I must beg permission, ere I conclude the present chapter, to offer a few more extracts from the Fathers, in addition to those which he has brought, especially from Augustine.

With regard to AUGUSTINE, if a miracle or miraculous answer to prayer be alleged, he does not reject it, even when the person to whom it has been granted is not a believer. For example: he by no means denies the reality of all the "prodigies of deceitful spirits," even, which he speaks of in the passage, cited, and (as we have already seen) wrested, by Fuller. On the contrary, he goes on to say, in the very same sentence, "for either the things which are alleged are not true,

or, if heretics have wrought any wonderful works, we should be the more on our guard\*." And just after, speaking of miraculous answers to prayer, he says that many receive such answers, in various ways; "not only members of the true church, but also pagans, and Jews, and heretics, though abandoned to various errors and superstitions. These answers to prayer, however, they receive *either from seducing spirits* (who nevertheless can do nothing, unless they are permitted by God, who supremely and ineffably decrees what is to be allotted to each), *or from God himself*, either for the punishment of their wickedness, or for the consolation of their misery, or for admonition to seek eternal salvation. But no one really comes to salvation, and to life eternal, unless he have Christ for his Head †." Nor, because Augustine sometimes speaks of miracles as being wrought at the tombs of saints, &c. must we too hastily conclude that he therefore takes a *superstitious* view of the subject: for he says, "Moreover, if any one obtain an answer to prayer, praying at the tombs of heretics, he receives good or bad" [as the case may be], "not according to the merit of the place, but according to the desert of his own petition †."

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\* "Aut enim non sunt vera quæ dicuntur, aut, si hæreticorum aliqua mira facta sunt, magis cavere debemus."

† "Exaudiuntur ergo multi et multis modis, non solum Christiani Catholici, sed et pagani, et Judæi, et hæretici, variis erroribus et superstitionibus dediti. Exaudiuntur autem vel ab spiritibus seductoribus qui tamen nihil faciunt, nisi permittantur Deo sublimiter atque ineffabiliter judicante quid cuique tribuendum sit, sive ab ipso Deo, vel ad pœnam malitiæ, vel ad solatium miseris, vel ad monitionem quærendæ salutis æternæ. Ad ipsam vero salutem ac vitam æternam nemo pervenit, nisi qui habet caput Christum."—Tom. vii. p. 3, col. 4.

‡ "Porro si aliquis in hæreticorum memoriis orans exauditur, non

But the truth, after all, is, that Augustine does most plainly *assert* the doctrine of miracles, and *allege* miracles, as occurring under his own observation; so that no person, who will be at the trouble of ascertaining the fact, can feel the least doubt as to this eminent Father's real sentiments on the subject, or even as to his actual experience.

I appeal, for proof, to a chapter which commences with one of the passages given by Mr. Noel himself. The first one or two sentences of the passage in question, read apart from the context, do certainly appear unfavourable to the doctrine of miracles; but if we take with it the heading of the chapter, which stands immediately above it, we shall find it somewhat qualified. Mr. Noel's citation, as we have already seen, commences thus:—

“Why, say they, are not these miracles wrought now, which, you allege, were wrought formerly? I might, indeed, answer, that they were necessary before the world believed, in order that the world might believe.”

But compare, or rather contrast, with this, the heading of the chapter, which stands just above it:

“Concerning the miracles, which were wrought in order that the world might believe in Christ, and which *continue to be wrought*, now that the world does believe\*.”

In the first part of the chapter, accordingly, having spoken of the miracles of the New Testa-

pro merito loci, sed pro merito desiderii sui recipit sive malum sive bonum.”—Tom. vii. p. 3, col. 4.

\* “De miraculis, quæ ut mundus in Christum crederet, facta sunt, et fieri mundo credente non desinunt.”

ment, Augustine soon proceeds to speak of the miracles of his own day, in words also cited, in part, by Mr. Noel :

“ For, even now, miracles are wrought in His name, whether by his sacraments (ordinances), or by prayers, or the tombs of his saints. But they are not proclaimed with the same renown, so as to be equally spread abroad with the former. For the Sacred Volume, which was to be made known on all sides, causes the former to be told every where, and to hold their place in all men’s memories : but the latter are known of, scarcely by the whole city or neighbourhood where they may happen to be wrought\*.”

The chapter then proceeds to give instances : and I have no hesitation in confessing, that, in *some* of the narratives, there is an evident mixture of superstition. Their style, in fact, is so inferior, and the chapter, also, so much longer than those which precede and follow it, that very possibly it has been subjected to Popish interpolation. Nevertheless there is one narrative so affecting, and so entirely free from all superstitious reference to martyrs or relics, that I feel no doubt of its coming from Augustine himself, of whose style it is altogether worthy ; and I shall therefore proceed to give an abridgment of it, being persuaded that no pious reader, whatever

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\* “ Nam etiam nunc fiunt miracula in ejus nomine, sive per sacramenta ejus, sive per orationes, vel memorias sanctorum ejus, sed non eadem claritate illustrantur, ut tanta quanta illa gloria diffamantur. Canon quippe sacrarum literarum quem diffamatum esse oportebat, illa facit ubique recitari et memorie cunctorum inhære populorum : hæc autem, ubicunque fiunt, ibi sciuntur vix a tota ipsa civitate vel quocunque commanentium loco.”—Tom. v. p. 299, col. 2.

may be his sentiments on the miraculous subject, will feel offended.

The case is that of Innocentius, a devout believer, Ex-advocate of the Vice-prefecture at Carthage. Augustine, and his brother Alippius, not yet in holy orders, were dwelling in his house at the time. This man was afflicted with a painful malady, for which he had frequently submitted to a severe surgical operation. But, after all that skill could do, his malady so far continued, that there was no hope of his recovery, unless he would once more submit to the knife. His sufferings, on former occasions, had been so terrible, that, on hearing this, he became pale and agitated with fear, and dismissed his medical advisers. At length, exhausted with weeping, like a man in extremity, and knowing that there was no way of escape, he called in a celebrated surgeon, by name Alexandrinus, who, after examination, decided that the operation must be performed, as the only way of saving his life; and suggested that the individuals, who had been dismissed, should be recalled, and operate in his presence. This measure was deferred to the next day; and after their departure, says Augustine, the lamentation of the whole household was like the cry raised for the dead. Innocentius was daily visited in his illness by several holy men, Saturninus bishop of Uzala, Gelosus a presbyter, and the deacons of the church of Carthage: among whom, he adds, was Aurelius, now the only survivor, and a bishop; a man ever to be mentioned with the greatest regard and honour, "with whom, in calling to mind the wonderful works of God, *I have often*



*conversed on this occurrence; and I have found that he retains the fullest recollection of what I now relate\*.*" When these persons paid their usual visit in the evening, the sufferer, piteously weeping, besought them that they would kindly be present the next day, at what he called his decease rather than his sufferings. For, from the agony which he had endured on former occasions, he felt no doubt that he should die under the surgeons' hands. They did their best to comfort him, exhorting him to submission and trust in God. The rest I must relate in the words of Augustine. "We then went to prayer; and, while we were kneeling and prostrating ourselves as on other occasions, he also prostrated himself, as if some one had forcibly thrust him down, and began to pray: in what manner, with what earnestness, with what emotion, with what a flood of tears, with what agitation of his whole body, I might almost say with what suspension of his respiration, by his groans and sobs, who shall attempt to describe? Whether the rest of the party were so little affected as to be able to pray, I knew not. For my own part I could not. This alone, inwardly and briefly, I said: 'Lord, what prayers of thine own children wilt thou ever grant, if thou grant not these?' For nothing more seemed possible, but that he should die praying. We arose; and, after the benediction from the bishop, left him; but not till he had besought them to be with him in the morning, nor till they had exhorted him to calmness. The

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\* "Cum quo, recordantes mirabilia opera Dei, de hac re sæpe collo-  
cuti sumus, eumque valde meminisse quod commemoramus invenimus."

dreaded day arrived, and the servants of God attended as they had promised. The medical men made their appearance; all things required for such an occasion are got ready; and, amidst the terror and suspense of all present, the dreadful instruments are brought out. In the mean time, while those of the bystanders, whose authority was the greatest, endeavour to support the courage of the patient by words of comfort, he is placed in a convenient posture for the operation, the dressings are opened, the seat of the disease is exposed, the surgeon inspects it, and tries to find the part to be operated upon with his instrument in his hand. He first looks for it, then examines by the touch. In a word, he makes every possible trial, and finds the place perfectly healed! The gladness, the praise, the thanksgivings to a compassionate and all-powerful God, which, with mingled joy and tears, now burst from the lips of all present, cannot be told by me: the scene may more easily be imagined than described\*.”

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\* “Inde ad orationem ingressi sumus. Ubi nobis ex more genua figentibus atque incumbentibus terræ, ille se ita projecit tanquam fuisset aliquo impellente graviter prostratus, et cœpit orare. Quibus modis, quo affectu, quo motu animi, quo fluvio lachrymarum, quibus gemitibus atque singultibus succutientibus omnia membra ejus, et pene intercludentibus spiritum, quis ullis explicet verbis? Utrum orarent alii, nec in hæc eorum averteretur intentio, nesciebam. Ego tamen prorsus orare nil poteram, hoc tantummodo breviter in corde meo dixi: Domine, quas tuorum preces exaudis, si has non exaudis? Nihil enim videbatur addi jam posse, nisi ut expiraret orando. Surreximus, et, accepta ab Episcopo benedictione, discessimus, rogante illo ut mane adessent, illisque ut æquo animo esset hortantibus. Illuxit dies qui metuebatur, aderant servi Dei sicut se affuturos esse promiserant. Ingressi sunt medici, parantur omnia quæ hora illa posebat, tremenda ferramenta proferuntur, attonitis suspensisque omnibus. Eis autem quorum erat major autoritas, defectum animi ejus consolando erigentibus, ad manus secturi membra in lectulo componuntur, solvantur nodi ligamentorum,

We have nothing of superstition here, no praying to departed saints or martyrs: but a prompt and complete cure of a dreadful malady, in answer to prayer to God, within a very few hours after a distinguished surgeon, being called in for the occasion, has decidedly given it as his opinion that an operation of the most dreadful kind is the only remedy that can save the patient's life. That same compassionate and gracious Saviour, who refused not himself to endure, for our sakes, the nails of the executioner, rescued his trembling servant, in the hour of need, from the knife of the operator. It may be observed, that many miracles seem to be double. There is first a special impulse to seek and to expect the mercy needed, and then a special power in granting it. Such appears to have been the case in the present instance. The sufferer is first impelled to pray—for the circumstances and manner of his joining in the prayers of his visitors seem, as related by Augustine, to have been altogether extraordinary—and then, as an answer to his prayer, and in a manner equally extraordinary, the mercy comes.

Such is the testimony of Augustine. We have also seen that of Chrysostom and Isidore. I pause not here upon the testimony of the earlier Fathers, about whose opinion there can be no dispute. A

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*nudatur locus, inspicit medicus, et secundum illum sinum armatus atque intentus inquirat. Scrutatur oculis, digitisque contrectat. Tentat denique modis omnibus, invenit firmissimam cicatricem. Jam illa lætitia et laus atque gratiarum actio misericordie et omnipotenti Deo, quæ fusa est ore omnium lachrymantibus gaudiis, non est committenda meis verbis: cogitatur potius quam dicatur."*

few examples, brought together by Grotius, are given in Poole's Synopsis.

*“ They shall cast out devils.*—This gift is placed first by St. Mark, because it was given alike to all believers, which is proved also by the history of the times that followed. Thus Justin Martyr says, in his Dialogue with Trypho, ‘ Now we also, who believe in Jesus, who was crucified under Pontius Pilate, exorcise, and have power over, all devils and evil spirits :’ and elsewhere, ‘ At the power of whose name the devils themselves tremble ; and even to this day, being exorcised in the name of Jesus Christ,’ &c. From which passages we may also learn the formula anciently used in exorcisms. Irenæus says, ‘ They also really and beyond a question cast out devils, so that, not unfrequently, the persons thus delivered become themselves believers,’ &c. Origen says, ‘ The name of Jesus, uttered by true believers, avails against devils.’ Tertullian : ‘ Produce here some one, in your courts of justice, who is known to be possessed by a devil. The spirit, on being commanded by any Christian to speak, will as readily avow himself to be a devil, which he really is, as elsewhere a god, which he is not.’ Minutius Felix : ‘ Most of you know that the devils themselves make all these confessions concerning themselves, as often as we expel them from men, by words that torture them, and by speeches that burn them out. Then, they leap out at once, or gradually disappear ; according as faith helps the sufferers, or the grace of him who performs the cure co-operates.’ Origen : ‘ Many of the Christians cast out devils, not by curious and magical arts, but merely by prayer, and adjuration alone : whence laymen, even, can do this, nor is a wise and expert man wanted,’ &c. Lactantius : ‘ They’ (the devils) ‘ dread the righteous, that is, the worshippers of God, and go out when adjured by his name. Scourged by their words, as if by stripes, they not only acknowledge themselves to be devils, but tell their names, the same by which they are worshipped in the temple. This they do, for the most part, in the presence of their wor-

shippers, to the disgrace, not of true religion, but of that religious service which is rendered to themselves: not being able to lie, either to God, in whose name they are adjured, or to the righteous, by whose voice they are tormented \*.”

How Grotius then proceeds to argue for more recent miracles, remains to be seen in a subsequent chapter.

I now proceed to the testimony of ATHANASIUS.

This brave soldier of Christ was evidently a believer in miracles, as wrought in his own times, and within his own knowledge. The sudden and

\* “*Dæmonia ejicient.*—Primo loco hoc donum ponit Marcus, quia communiter dabatur omnibus credentibus: quod verum esse etiam secutorum temporum historia evincit. Justinus Martyr, Colloq. cum Tryphone, *Και νυν ἡμεῖς οἱ πιστευόντες*, &c. (“Nunc etiam nos, qui credimus in Jesum—sub Pontio Pilato crucifixum, dæmones omnes et malos spiritus exorcizantes nobis subditos habemus.”) Et alibi, *ὄν και την τῷ ονοματος*, &c. (“Ad cujus nominis virtutem ipsi etiam dæmones contremiscunt: et hodie exorcizati per nomen Jesu Christi, &c.”) Ex quibus locis etiam formulam in exorcismis antiquitus usurpatam est discere. Iren. l. 2. *Οἱ μὲν γὰρ δαιμονας ελαυνουσι*, &c. (“Hi etiam dæmonas vere et indubitanter ejiciunt, ita ut non raro et ipsi qui ab iis liberati sunt, credant, &c.”) Origines ad Celsum ait, *το ονομα του Ιησου*, &c. (Nomen Jesu a vere fidelibus prolatum adversus dæmones valet, &c.) Tertul. Apologet. “Edatur hic aliquis sub tribunalibus vestris quem dæmone agi constet. Jussus a quolibet Christiano loqui spiritus ille tam se dæmonem confitebitur de vero, quam alibi deum de falso.” [Plura ex eo vide in G.] Minutius Felix, “Hæc omnia sciunt plerique vestrum ipsos dæmones de semetipsis confiteri, quoties a nobis et tormentis verborum et orationis incendiis de corporibus exiguntur. Mox, exsiliunt statim, vel evanescent gradatim, prout fides patientes adjuvat, aut gratia curantis aspirat.” Origines adv. Celsum 7. *Το των δαιμονων γενος*, &c. (“Dæmoniorum genus non pauci Christianorum ejiciunt, non curiosis aut magicis artibus, sed solâ oratione, et simplici adjuratione: quare etiam idiotæ hoc præstant, nec opus est viro sapiente et perito, &c.”) Lactantius, “Justos autem, id est, cultores Dei, metuunt” (dæmones,) “cujus nomine adjurati de corporibus excedunt: quorum verbis, tanquam flagris verberati, non modo dæmones se esse confitentur, sed etiam nomina sua edunt illa quæ in templo adorantur; et quod plerumque coram cultoribus suis faciunt, non utique in opprobrium religionis, sed honoris sui: quia nec Deo, per quem adjurantur, nec justis, quorum voce torquentur, mentiri possunt.”—See Poole’s Synopsis, on Mark xvi. 17.

terrible death of his deceitful adversary, Arius, was clearly regarded by him as miraculous, and with the greatest reason. The Emperor said to Arius, on the day that the awful death of the latter took place, and just after he had perjured himself by his oath of orthodoxy, "If thy faith be sound, thou has sworn well. If it be impious, and thou hast sworn nevertheless, the Lord punish thy swearing\*." Shortly after, his punishment came. Another circumstance is remarkable. His friends aimed at introducing him with triumph into the church; the believers prayed that he might *never come there*. His friends boasted, that he should enter the church *the next day*. Alexander, bishop of Constantinople, prayed that, if so, he himself might die; or, if the Lord pitied his people, *he would remove Arius*. Arius, meanwhile, passing vainly and wantonly in triumph through the city, was overtaken, as is well known, by a sudden and horrid death. Accordingly, Athanasius himself uniformly speaks of the event as miraculous. He says of it, for instance, "A miraculous and supernatural event took place †." And, referring to the same event, "For *the Lord himself gave judgment* between the threats of the Eusebians and the prayer of Alexander, and condemned the Arian heresy †." And once more, still referring to Arius's sudden and dreadful death: "For no other,

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\* Si sana, inquit, est fides tua, probe jurasti; sin impia, et tamen jurasti, de jurato Deus sumat pœnas.—Vita Athanasii, Op. Ed. Paris 1698.

† Γεγονε τι θανμαστον και παραδοξον.—Tom. I. p. 341. See also Athanasius's account of the occurrence, at p. 289.

‡ Αυτος γαρ ο Κυριος, δικασας ταις απειλαις των περι Ευσεβιον, και τη ευχη Αλεξανδρου, κατεκρινε την Αρειανην αιρεσιν.—p. 341.

but the Lord himself, whom they had blasphemed, passed a sentence of condemnation on the heresy which had risen up against Him \*." And again, " My opinion is, that when *the miracle of his death* is known, not even those can dare to doubt, how hateful to God is the Arian heresy, who formerly questioned this †."—A faith in miracles appears in other parts of the works of Athanasius. I refer not to the apparently superstitious narrative which is mixed up with his writings, but which, I believe, exists only in Latin, of miracles said to be done by an image in Berytho, a city of Syria. The following passage, which we have in the Greek, is doubtless from the pen of Athanasius himself; and plainly recognises the working of miracles in his own times. In the " Questions," the inquiry is made, "*How do heretics work miracles?*" He replies by referring to Matthew vii. 22; and adds, " For, frequently, it is not the sanctity of him *who works the miracle that effects the cure*, but the faith respecting him of the person who comes to him ‡."

EPHRAIM THE SYRIAN, again, plainly alleges miracles as wrought in his days. If his testimony be objected to, because his belief is apparently mingled with superstition, I ask, in reply, What proof could we find, upon such principles, of the

\* Ου γαρ αλλος, αλλ' αυτος ο βλασφημουμενος παρ' αυτων Κυριος, κατεκρινε την κατ' αυτον συστασαν αρεσιν.—p. 342.

† 'Ηγουμεναι γαρ, οτι γνωσθεντος του περι του θανατου θαυματος, μηκει μηδε αυτους τουτο προτερον ζητησαντας τολμην αμφιβαλλειν, ως θεοστυγης εστιν η Αρειανη αρεσις.—p. 340.

‡ Πολλακις γαρ ουχ η πολιτεια του θαυματουργουντος εστιν η την ιασιν εργαζομενη, αλλ' η προς αυτον πιστις του προσερχομενου ανθρωπου. The word πολιτεια appears to be here used in its ecclesiastical sense, as including fastings, austerities, &c.

belief of any truth or doctrine of Scripture in the church of his day? I will not claim much regard for what he says respecting the martyrs, and their miracles wrought after death; though here, it will be observed, he attributes all to the power of the Lord \*. But, in speaking of Basil, he refers to what he did while living; and says that he performed “showers of miracles †.”

CYRIL OF ALEXANDRIA gives the following as a reason why Moses was ordered to work miracles for the Israelites: “For a miracle is always conducive to faith, and is well suited to raise up to a good hope even the mind that is plunged in the depths of sorrow ‡:” evidently referring to the use of miracles, as if he was accustomed to their occurrence while he wrote, and spoke of their present effects as they came under his cognisance.

That AUSTIN and his companions wrought miracles on their arrival in Kent, seems to have been fully believed by Fox, of whose sentiments we shall have to say more hereafter. “At length,” says Fox, “when the king had well considered the honest conversation of their life, and moved with *the miracles* wrought through God’s hand by

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\* Τουτου χαριν, θανοντες, ως ζωντες, ενεργουσι, νοσουντας ωμενοι, δαιμονας ελαυνοντες, και πασαν πονηριαν της αυτων τυραννιδος δραπετευειν ποιωντες τη δυναμει τε Κυριω.—Op. Ed. Oxon. 1709, p. Υα, &c.

† Ομξρους των θαυματων.—p. Υγ.

‡ Έλκον γαρ αι πωσ εστι το θαυμα προς πιστιν, και ουκ ανικανως εχον ανενεγκειν εις ελπιδα την επ’ αγαθοις, και νουν τον σφοδρα κατερριμενον εις ακηδειας.—Op. Ed. Lutetiæ, 1638, tom. v. pars 2, p. 244.



them, he heard them more gladly\*." In the margin he writes, "Miracles wrought by God for the conversion of the land."

St. GREGORY has been appealed to (and more on this subject when we come to speak of Huss) as teaching that miracles are withdrawn: but he does not mean to assert this absolutely. He says, indeed, referring to his own times, "The low estate of the faithful is in a manner bereaved of the multitude and notoriety of miracles †." But it is clear that he means only to speak comparatively: for he says before of miracles, "The Divine appointment, indeed, does by no means withdraw them *wholly*; but it does not manifest them so openly and frequently as in former times ‡." This is all that I have ever contended for, with respect to more recent periods. I have readily admitted that we have not had of late such frequent or such splendid miracles as in former days: denying, only, that miracles have *altogether* past, or, in other words, that the Christian dispensation has ceased to be miraculous.

In another place, again, Gregory says, "Be not therefore, dearest brethren, enamoured of signs, which *may be had* in common with the reprobate §." Here he clearly recognises the possibility of signs, though he warns his brethren not to lay too much

\* Acts and Monuments (commonly called the Book of Martyrs), London, 1684, vol. i. p. 128; An. 598—600:

† "Dum igitur humilitas fidelium multitudine et manifestatione signorum quasi destituitur."—B. Gregorius, 34 Mor.

‡ "Quæ quidem nequaquam superna dispensatio funditus subtrahit, sed non hæc, sicut prioribus temporibus, aperte ac multipliciter ostendit."

§ "Nolite, ergo, fratres charissimi, amare signa, quæ possunt cum reprobis haberi communia."

stress on them. Just before, he speaks still more plainly : “ For those *material miracles*,” (he seems to speak of them as opposed to spiritual miracles, or miracles of grace,) “ do sometimes afford evidence of holiness, but they do not make it\* :” and again, “ Even bad men may have them †.” (*i. e.* work or experience them.)

One word more, respecting the evidence of St. Gregory. I shall have to shew, in the course of the present work, how the attempt has been made to falsify the miraculous testimony of ecclesiastical records, by means of small verbal iniquities (and their frequent recurrence is most painful), by a specimen from Morland. There appears to have been something of the same kind in the present instance. A clause from St. Gregory, just noticed, as it stands cited in Huss, has a word put in, which totally alters its sense: “ Dum igitur humilitas fidelium OMNIUM multitudine et manifestatione signorum quasi destituitur.” This spurious and ambiguous reading, whether it means “ of all believers,” or “ of all miracles,” seems to have been devised for the purpose of making it appear that Gregory meant to deny the occurrence of *any* miracle in his own days, which, as we have seen, is not the case. I cannot suppose that Huss would make this alteration. Perhaps some of his editors did it. The clause stands without “ omnium ” (which, in fact, seems to be the interpolation of some very ignorant person,

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\* “ Nam corporalia illa miracula ostendunt aliquando sanctitatem, non autem faciunt.” —

† ..... “ illa ” (corporalia) “ habere et mali possunt.”—S. Gregorii Magni Op. Ed. Rom. vol. iii. 1591. Hom. xxix. in Evangelia.

for it goes far to make the whole passage nonsense) in two editions, the only ones which I have been able to examine, of St. Gregory's Works; namely, Ed. Antwerp. 1572, and Ed. Rom. 1588. This specimen will shew us how necessary it is to be on our guard, and to suspect fraud; and to admit no testimonies which the opponents of miracles may bring against us, till we have thoroughly examined them.

I cannot conclude this chapter, as it relates to the Fathers, without a word or two respecting the testimony of Mosheim; which testimony, though on articles of faith of little value in itself, acquires some importance from being appealed to by Mr. Noel, who refers to him respecting "the miracle workers of the eighth century\*."

Of the miracles of the eighth century, Mosheim states that he regards some as fallacious stratagems, and others as uncommon events, taken for miraculous by the preachers, and the nations to whom they went, through their ignorance and simplicity †.

On this opinion of Mosheim, referred to by Mr. Noel, I will not enter in detail, but content myself with a few remarks which seem particularly to be called for.

1. The miracles to which Mosheim refers, are "said to have been wrought by Christian missionaries, who were sent to convert the barbarous nations ‡." He discredits their miracles; but there is reason to think that, in this century,

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\* Remarks, p. 4.

† English Translation. London. 1768. Cent. viii.

‡ Ibid.

there were some real missionaries, and therefore it hardly seems too much to believe some real miracles. Some, I say; well knowing that it would be perfectly vain to contend for the whole in a mass. Miracles they certainly claimed; and we cannot deny their claims, without setting them down as either dupes or deceivers.

I know it is a principle, in some quarters, that the word of a Christian Missionary goes for nothing; and that he is not to be heard as a witness in his own case, even should he write that his stipend is insufficient to supply himself, his wife, and his family, with the common necessities of life. But it seems hard to understand, why the testimony of the Missionary is of less value than the opinion of Mosheim.

I have said that there were certainly some Christian Missionaries in this eighth century; and for proof I refer to Milner. See, especially, his fourth chapter, entitled "The Propagation of the Gospel in this Century, including the Life of Boniface, Archbishop of Mentz\*." Of Boniface, or Winfrid, sometimes called the Apostle of the Germans, Milner writes, "The reputation of this Saint—such I shall venture to call him, from the evidence of facts—was spread through the greatest part of Europe †." Milner clears his character from many unjust imputations; proves that he was truly a devoted missionary, and man of God; and observes, "That the reformation of the clergy, and the conversion of infidels, were the objects of

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\* History of the Church of Christ, vol. iii. p. 172.

† Ibid. p. 177.

his zeal, appears from his literary correspondence, no less than from the whole tenor of his life\*." In the same chapter, Milner clears and establishes the character of many other devoted missionaries and martyrs. If, then, miracles are alleged on behalf of such men, I should really shrink from getting rid of the claim by disposing of them as "men sunk in abject superstition," and by calling them "the miracle-workers of the eighth century."

2. Mosheim, always malicious, is particularly charged with malice, by Milner on this century: "That Mosheim should inveigh against this missionary, is what might be expected from his prejudices †:"—and again: "Men were not all without understanding in those dark seasons.—The indiscriminating censures of Mosheim on whole centuries, seem to shew more contempt and ill-humour than discernment ‡." Mosheim, therefore, in drawing an argument against the miracles of this century from no better grounds than the contemptuous views which he himself happened to entertain concerning those who recorded, witnessed, or wrought them, is not to be heard. But

3. As Mr. Noel appears to attach some importance to Mosheim's sentiments, I would refer him to what that same writer says respecting the miracles of the fourth century. Mr. Noel believes, that no miraculous powers, with the exception, perhaps, of the power to eject devils, "have been claimed in the church since the *second* century §."

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\* Milner's History, p. 182.  
 † Ibid. p. 141.

‡ Ibid. p. 184.  
 § Remarks, p. 4.

But not so Mosheim. Of the *fourth* century, Mosheim writes thus :—

“ As to the miracles attributed to Anthony, Paul the Hermit, and Martin, I give them up without the least difficulty, and join with those who treat these pretended prodigies with the contempt they deserve. I am also willing to grant, that many events have been rashly esteemed miraculous, which were the result of the ordinary laws of nature : and also that several pious frauds have been imprudently made use of, to give new degrees of weight and dignity to the Christian cause. But I cannot, on the other hand, assent to the opinions of those who maintain that in this century miracles had entirely ceased ; and that at this period the Christian church was not favoured with any extraordinary or supernatural mark of a Divine power engaged in its cause\*.”

So true is it, that, in the present controversy, the opponents of miracles are not contending for the general faith of the church, but for something much below it.

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\* Cent. IV.

## CHAP. III.

## THE WALDENSES, ETC

FROM the time when the truths of the Gospel were adulterated by Popery to the era of the Reformation, the records of the Church's doctrines and experience are uncertain and unsatisfactory. The difficulty, throughout this period, does not lie so much in finding evidence of miracles, as in determining how much of it is so far clear from suspicion as to admit of being honestly alleged for the purposes of controversy. Meanwhile, the Popish church is not the only quarter to which we can look for information. We have the Waldenses, and other classes of Christians, who preserved the true faith of the Gospel, and maintained a standing and a bloody protest against triumphant Antichrist, ere the name of Protestant was known. But, here again, the difficulty meets us, that we have but few authentic records: and I have to regret that my own avocations have not allowed me time for a full examination of those which yet remain and are accessible. Yet, nevertheless, as the experience of these early believers has been alleged as contrary to miracles, it here also becomes necessary to shew that the evidence is not so decidedly unfavourable as some may think it. On this part of the subject Mr. Noel writes:—

“The Waldenses, when they held up the solitary torch

of Divine truth which gleamed upon the midnight darkness of the middle ages, never claimed for their calumniated doctrines the sanction of new miracles. Wickliffe and his Lollards wrought none; Huss and his Bohemians were equally prudent\*."

In support of these assertions, so far as they concern the Waldenses and Huss, we have the following note :

"1. *The Waldenses*.—In the year 1547 the Archbishop of Turin, among other charges against the Vaudois, brought the following: 'Ils disent que les miracles qui se font en l'Eglise Romaine ne sont point veritables, sous ombre qu'ils n'en font point.'—(*Leger. Histoire des Eglises Vaudoises*, liv. i. p. 121).

"2. *Huss*.—'Nunc Ecclesia non indiget miraculis.....Sed hæc necessaria in exordio ecclesiæ fuerunt, ut enim ad fidem cresceret, miraculis fuerat nutrienda, quia etiam et nos cum arbusta plantamus tam diu eis aquam fundimus, quousque in terrâ ea convaluisse videamus; at si semel radicem fixerint, irrigatio cessabit.....Evangelium audivimus, evangelio consentimus, per evangelium in Christum credimus, nulla vidimus signa, nulla exigimus.'—(*Huss: de Sanguine Christi*)†."

Concerning "Wickliffe and his Lollards," no evidence is offered.

For the more convenient examination of these statements, which relate, 1. to the Waldenses, 2. to Wickliffe and his Lollards, 3. to Huss and his Bohemians, it will be necessary to take them separately. Let us begin with that respecting the **WALDENSES**.

"The Waldenses, when they held up the solitary torch of Divine truth which gleamed upon the midnight darkness of the middle ages, never claimed for their calumniated doctrines the sanction of new miracles."

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\* Remarks, p. 17.

† Ibid. pp. 17, 18.



“1. *The Waldenses*.—In the year 1547 the Archbishop of Turin, among other charges against the Vaudois, brought the following: ‘*Ils disent que les miracles qui se font en l’Eglise Romaine ne sont point veritables, sous ombre qu’ils n’en font point.*’—(*Leger. Histoire des Eglises Vaudoises*, liv. i. p. 121.”

Here the first remark that strikes us is, that a single and unsupported testimony, and that of a Roman-Catholic prelate, is not sufficient to prove the allegation made. It is said, that the Waldenses “*never* claimed for their calumniated doctrines the sanction of new miracles.” This is an assertion which comprehends centuries: and cannot be established by the mere attempt of the Roman Catholic Archbishop to account for their alleged denial of the Popish miracles, by imputing it, if that be the meaning of his words, to an unworthy motive.

But, secondly, even this testimony is not to the purpose. It bears date 1547: and therefore, even if the evidence of the Popish accuser can be admitted as proof that the Waldenses wrought and claimed no miraculous aids at the period *when it was written*, of which period alone it speaks (though *this* also, as we shall see presently, is far from clear), still it will not establish the point alleged, namely, that the Waldenses *never* claimed for their calumniated doctrines the sanction of new miracles, “when they held up the solitary torch of Divine truth which gleamed upon the midnight darkness of the middle ages.” Surely more insufficient proof than this was never offered. The fact to be established is, that the Waldenses *never* claimed new miracles in proof of their doctrines, when they stood alone as witnesses of the truth,

before the Reformation. The proof brought is a loose, single, unsupported assertion by an enemy, respecting what they said, and why they said it, *after the Reformation had actually commenced!*

But, thirdly, let us examine the Waldensian records a little more closely. And first, with regard to the darker period of "the middle ages."

1. We find that the Waldenses did not by any means think that miraculous signs and wonders in the church had finally been withdrawn.

"Many signs and great wonders

Shall be from this time forward to the day of judgment\*."

2. They appear to have held the doctrine of miraculous succession.

"And he gave them [the Apostles] power over serpents,  
To drive away devils, and heal the sick,  
To raise the dead, and cleanse the lepers,  
And to do to others as he had done to them†."

3. They did not, as the testimony of the Archbishop of Turin would lead us to think, deny the reality, even, of all the *Popish* miracles. That is, they imputed them to Satan, but still called them miracles.

For example, in a treatise on Antichrist, meaning the Papal power, we are told that the iniquity of Antichrist is concealed,

"Fourthly, by *many miracles* here and there, *concerning*

\* "Motas ensegnas e grant demonstrament  
Saren dos aquest temp entro al dia del jujament."

(From "The Noble Lesson, written in the language of the ancient inhabitants of the Valleys, in the year 1100.") Morland's History of the Evangelical Churches of Piemont. London, 1658. p. 120.

† "E doné à lor poestà de sobre li serpent,  
Gitesan li demoni e sanesan li enferm,  
Resucitesan li mort e mondesan li lebros,  
E façesan à li autre enayma el havia fayt à lor."

*which thing* the Apostle saith, The coming whereof is according to the work (or, operation) of Satan, by *all manner of miracles*, and signs, and wonders of lies, and by all kind of deceitful iniquity \*."

4. They speak at a later period, A. D. 1431, of miraculous gifts as exercised among themselves.

"Therefore, concerning this anointing of the sick, we hold it *as an article of faith*, and profess sincerely from the heart, that sick persons, when they ask it, may lawfully be anointed with the anointing oil, by one who joins with them in praying that it may be efficacious to the healing of the body, according to the design and end and effect mentioned by the Apostles: and we profess that such an anointing, performed according to the Apostolic design and practice, will be healing and profitable †."

And again, after condemning the extreme unction of the Papists:

"Albeit we confess that the anointing of the sick, performed according to the design, end, and purpose of the Apostles, and according to their practice and power, of

\* "Quartament per moti miracli fait daqui entro aqui, *de laqual cosa* d' l'Apostol: L'advenament del qual es second l'obra de Sathanas, en tota vertu et enseignas, et merevillas messongieras, et en tot engan d'enequita." —From an old MS. containing sermons of the Barbes (ministers), collected A. D. 1120.

Morland, whose translation I for the most part follow, is correct in rendering *vertu* miracles: for example, "E gitava li demoni, façent motos *vertus*;" i. e. "And cast out devils, working many *miracles*." p. 111. But a trick of his deserves to be here noticed, as it serves to shew how historians have combined to conceal the fact of miracles having been believed in the church of Christ, by small iniquities and verbal artifices. The true rendering of "*de laqual cosa*" is, as I have given it above, "concerning which thing:" implying that the words of the Apostle *confirm* the assertion that Antichrist (meaning Popery) was concealed by miracles, which is what the writer intends. But Morland has rendered the clause "whereas;" making it appear that the Apostle's words *deny* the reality of the miracles, and thus substituting his own view for that of the writer. "*De laqual cosa*" is properly rendered in the history of Leger, himself a Waldensian minister, "*de laquelle chose*," "concerning which thing" (Book i. p. 76).

† "De ista ergo infirmorum unctione, istud ex fide tenemus, et corde sinceriter profitemur, quod infirmi poscentes, possunt licitè unctionis oleo competenti, quod valeret ad corporis sanitatem ad intentionem et finem et effectum per Apostolos memoratum, inungi: intentioneque et ritu

which St. Mark and James make mention, is lawful: and if any priests, *possessing the grace of healings*, have so anointed the sick, and they have recovered, we would exhort all, that when they are really ill they omit not to receive that sacrament [or ordinance] at their hands, and in no way despise it, because despisers of that, or of the other sacraments [ordinances], so far as they are ordained by Christ, are to be punished, and corrected according to the rules of the evangelic law \*."

Since, then, the Waldenses, while they condemn the extreme unction of the Papists, speak of their own priests as "*possessing the grace of healings*," they must not be regarded as entirely without miraculous *gifts*, or as denying the *doctrine* of miracles.

Next, let us proceed to times and writers subsequent to the Reformation. This, no doubt, is somewhat of a departure from our proposed order; but as we are now upon the subject of the Waldenses, it may be as well to conclude it; and we shall find, indeed, that their views at this period throw light upon their experience in the darker ages. We must now proceed to a closer examination of Mr. Noel's citation from Leger.

Apostolico unctionem talem factam, salubrem fore et utilem profiteamur." —Johannis Lukawitz, Waldensis, Confessio, (which seems to have been written A.D. 1431): see a work entitled Waldensia, p. 25.

\* "Licet unctionem infirmorum ad intentionem, finem, et effectum Apostolorum intentam, et ritu eorum et virtute factam, de qua Beatus Marcus et Jacobus facit mentionem, licitam esse confiteamur: et si qui sacerdotes gratiam curationem habentes, sic unxerunt infirmos, et bene habuerunt, vellemus hortari omnes, ut cum in gravem infirmitatem inciderint, illud sacramentum ab eis suscipere non omittant, aut quovis modo contemnant, quia contemptores illius aut aliorum sacramentorum, in quantum sunt a Christo instituta, sunt castigandi et juxta Evangelicæ legis regulas corrigendi." p. 111.

There seems to be some inaccuracy in the printing of both these passages, as they stand in the original work. I have endeavoured to give the most probable rendering of the dubious clauses.

“ 1. *The Waldenses*.—In the year 1547 the Archbishop of Turin, among other charges against the Vaudois, brought the following : ‘ Ils disent que les miracles qui se font en l’Eglise Romaine ne sont point veritables, *sous ombre qu’ils n’en font point.*’—*Leger. Histoire des Eglises Vaudoises*, liv. 1. p. 121.”

The circumstances of the case are these :—Claude Coussard, Theologian of the University of Paris, addressed a letter to the Archbishop of Turin, who had written against the Vaudois. He enumerates the things which the Archbishop had condemned in them ; and, amongst the citations from the Archbishop’s writings, gives that quoted by Mr. Noel. The passage, supposing it to be good French, implies merely, that the Vaudois denied the Roman-Catholic miracles, under the pretence\* that they (*the Roman Catholics*) did none. This, I have been assured by the best French scholars I have been able to consult, is the true meaning of the passage : and it is evident, on this view of it, that it affords Mr. Noel no assistance whatever respecting the miracles of the *Waldenses*. “ But *sous ombre*,” it may be said, “ does not appear, in this place, to have its proper meaning :” and, if we render the words in the sense least favourable to Waldensian miracles, the passage will run thus : “ They say that the miracles which are wrought in the Roman Church are not true, *because they do none themselves.*” That is, an *opponent* intimates that the Waldenses wrought or claimed no miracles. But really this proves nothing : for,

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\* “ Ombre—se prend aussi pour prétexte : et en ce sens, il ne s’emploie qu’avec la preposition sous, et sans article. *Ombra : pretesto ; scusa ; colore ; coperchiella.*” Alberti.

not to mention that the contrary was the fact, and they did claim miracles, as we have just seen, the Waldensian minister, Leger, immediately after the citation from Coussard, says expressly that the doctrines of the Waldenses were *much misrepresented* by him.—

“So far have we thus heard the doctrine of the Waldenses, as reported by Claude Coussard, the contemporary of Claude Seissel, Archbishop of Turin. It is true, that, like many others, in order to detract from its purity, and to destroy the strength of their arguments, *he often states it very unfairly, gives it a turn and bias, and alters it from its true meaning*: nevertheless, from what of real truth has escaped him, there is sufficient to mark its difference from modern Rome, and to prove that it was truly Apostolic\*.”

So that this statement of the Archbishop, take it how you will, really proves little or nothing after all.

But further: Is any one led, by Mr. Noel's citation, to think that Leger himself, the Waldensian pastor, whom he cites, had no faith in miracles? There is the greatest reason to conclude that the fact was otherwise. Thus, he speaks concerning various judgments that befel the persecutors of the Waldenses †, and concerning many wonderful works of God, not at all in the style of a man that believed not in miracles. He describes extra-

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\* “Jusqu'ici nous avons aussi ouï la doctrine des Vaudois rapportée par Claude Coussard, Grand Theologien de l'Université de Paris, contemporain de Claude Seissel, Archevêque de Turin. Il est vrai, qu'aussi bien que plusieurs autres, pour en diminuer la pureté, et faire que leurs arguments n'ayent pas tant de force, il la propose souvent de tres mauvaise foi, la tourne, biaize et altere contre son vrai sens; mais cependant, de ce que lui est échappé de bien veritable, il y en a suffisamment pour faire sa difference d'avec la Romaine moderne, et pour montrer qu'elle etoit veritablement Apostolique.”—Leger, *History of the Churches of the Vaudois*. Leyden. 1669. p. 122.

† See liv. ii. ch. 26.

ordinary judgments, corresponding, in a marked and marvellous manner, to the peculiar torments which the persecutors, on whom they fell, had inflicted. He relates, also, the case of a deacon who had been excommunicated, describing the awful consequences, and his death in despair. The narrative contains one or two circumstances, at its close, which are certainly supernatural; and Leger testifies to them, from his own knowledge. "But behold the tragedy, such as I have received it from witnesses who have annexed their signatures, and such as I myself saw it, being then pastor in the same valley\*." After the massacres of the Valleys in 1655, a war ensued; and he gives extraordinary accounts of victories gained, for the most part, by seventeen men, over large bodies of the enemy. These victories he designates, in the margin of his work, by such terms as "Miraculous deliverance," "Third miraculous deliverance," "Most miraculous deliverance," &c.† It is true, theologians may urge that these are not strictly miracles, according to *their* definition of the term; but they do not understand the subject so well as those who have lived in the midst of such occurrences. Under the famous captain, Josua Janaval, their leader on one occasion encouraged them "by calling to their recollection the great marvels which God had formerly wrought for his ancient people‡." And Leger says expressly, "it

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\* p. 345.

† "Miraculeuse delivrance," "Troisieme miraculeuse delivrance," "Tres-miraculeuse delivrance." Liv. ii. p. 186, &c.

‡ "Par la commemoration des grandes merveilles, que Dieu avoit faites autres-fois pour son ancien peuple." p. 187.

is in fact a great miracle\*," that any of those in Roras escaped, when attacked by the enemy.— On the whole, then, it is not at all likely, that, in citing from Coussard the words of the Archbishop of Turin, Leger had the least intention to countenance, by his own authority, the notion that the Waldenses had no miraculous aids. The writer, also, of the following narrative, clearly means to allege a miracle :

"In July, divers of these Waldenses went out into the country to reap their harvest, and in sundry places were all taken prisoners, *not knowing of each other's calamity*. But God so wrought, that *miraculously they all* escaped out of prison, to the great astonishment of their adversaries. At the same time also, *others*, who had been long in prison, and longed for nothing but death; through God's providence were delivered after a wonderful sort†."

Still more evidently is miraculous aid alleged in the following passage, which relates to "the glorious Return †" of the Waldenses to their valleys, in 1689-1690.

"Open the eyes of your understanding, all ye that are blinded wilfully; and consider, with coolness and impartiality, the Divine mysteries contained in this history; and let all Christians, after due reflection, unanimously allow that God has made choice of the Vaudois as the elect of his faithful flock, to demonstrate, by *prodigies beyond the course of nature, or natural strength of man*, that they live in that religion in which He would have all the redeemed to live, to serve, and honour him. Amen§."

\* "Que c'est en verité un grand miracle." p. 187.

† Clarke's General Martyrologie. London. 1677. p. 91.

‡ La Rentrée glorieuse.

§ From the abridged translation of "La Rentrée glorieuse," by Henri Arnaud, Pasteur et Colonel, in "Authentic Details of the Valdenses." London. 1827. p. 387, 388.



Here, at any rate, whatever may be said of the middle ages,—inasmuch as the writer alleges “*prodigies beyond the course of nature, or natural strength of man,*” and this in proof that the religion of the Waldenses was that “*in which He would have all the redeemed to live, to serve, and honour him,*” —it could no longer be asserted that they *never* claimed for their calumniated doctrines the sanction of new miracles.

Mr. Noel’s next appeal against miracles is to WICKLIFFE and his LOLLARDS.

“Wickliffe and his Lollards wrought none\*.”

This assertion, as I have observed, is made without any attempt at proof; and therefore might be passed over without remark. I will observe, however, that Wickliffe’s recovery from sickness, when he was lying at the point of death, bears the character of a twofold miracle: First, he prophesied his own recovery; secondly, that recovery took place against hope. The circumstances are well known. The only point that requires to be proved, as essential to the miracle, is, that he was really in a dying state, and was so considered at the time. On this point there is no reasonable room for doubt.

The begging friars “exhorted him, that, *now he was at the point of death,* he would, as a true penitent, bewail and revoke in their presence whatever things he had said to their disparagement †.”

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\* Remarks, p. 17.

† Lewis’s History. Republished 1820. p. 82.

Lastly, Mr. Noel calls upon Huss and his BOHEMIANS.

“ Huss and his Bohemians were equally prudent\*.”

That is, Huss and his Bohemians no more wrought, or pretended to work, miracles, than Wickliffe and his Lollards. To this point evidence is brought; which evidence we must begin by examining.

“ 2. Huss.—‘ *Nunc Ecclesia non indiget miraculis..... Sed hæc necessaria in exordio ecclesiæ fuerunt, ut enim ad fidem cresceret, miraculis fuerat nutrienda, quia etiam et nos cum arbusta plantamus tam diu eis aquam fundimus, quousque in terrâ ea convaluisse videamus; at si semel radicem fixerint, irrigatio cessabit.....Evangelium audivimus, evangelio consentimus, per evangelium in Christum credimus, nulla vidimus signa, nulla exigimus.*’—(Huss: *de Sanguine Christi.*) †”

Which may thus be rendered :

“ 2. Huss.—‘ *The Church has now no need of miracles.....*But these were necessary in the beginning of the church; for it required to be nourished by miracles, in order that it might grow up to the stature of faith: for we ourselves, when we make plantations, water them till we perceive that they have gained strength in the earth; but the moment they have taken root, there is an end of the watering.....The Gospel we have heard, to the Gospel we consent, by the Gospel we believe in Christ; *we have seen no signs, we ask none.*’—(Huss: *on the Blood of Christ.*)”

This passage, unexamined, and viewed alone, would certainly be very strong upon the point; and might justly be alleged as a proof, not only that Huss and his friends wrought no miracles,

\* Remarks, p. 17.

† Ibid. p. 18.

but that, to the best of their knowledge, none took place in their days. A little more closely considered, however, it will be found less to the purpose. I make two remarks.—

1. The words given by Mr. Noel from Huss, with the exception of the first five, *do not in fact belong to Huss*, but are cited by him, with no material alteration, from two ancient writers, Augustine and Gregory; both of whom *believed in miracles*, as we have already seen, and therefore *could not intend* an unqualified denial of them.

2. Miracles are *admitted and asserted*, in the context, by Huss himself.

The case stands thus. The reader will pardon the detail; which is necessary for the clearing up of the subject. The circumstance which gave occasion to this treatise by Huss, on the Blood of Christ\*, was the imposture of certain covetous priests, effected by means of *factitious* miracles †. And I shall have to shew, hereafter, with what *qualifications* we are to take the expressions of the opponents of Popery against miracles, when they are writing about the miracles of the Romish Church. Huss, then, proceeds to state and answer eight objections to his doctrine; which is, that the whole of the precious blood of Christ was glorified, (and that therefore no part of it could remain on earth, to be used, in working miracles, by the priests). The eighth objection which he notices, is the assertion of his Popish opponents, that the

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\* De omni Sanguine Christi glorificato. It will be found in the "Monumenta," already referred to in chap. I.

† "Occasio hujus quæstionis determinandæ fuit avarorum sacerdotum impostura per factitia miracula." p. 154 (over) margin.

alleged blood of Christ wrought miracles. Yet, in answering it, he *never* goes the length of asserting that there were no signs or miracles in his day: on the contrary, he *constantly recognises the possibility of miracles*, and even their *actual occurrence*. Thus he says, "The true Christian should never require signs *as a ground of faith*, but always rest satisfied in Scripture\*," (which no sober advocate, surely, of the doctrine of modern miracles, will deny); observing, afterwards, that *he* is an unbeliever, who, after all the instructions of the Holy Spirit, of the Apostles, &c. "demands signs *in articles of faith* †;" all which is very true. Now we come to the passage whereout is gleaned Mr. Noel's quotation, which he seems to view as belonging to Huss; but, in fact, all but the first few words of it belong to either Gregory or Augustine. To distinguish the words which Mr. Noel has cited, I give them in italics.

"*The Church has now no need of miracles.*" [These words belong to Huss; but not a syllable more of Mr. Noel's citation.] "As says St. Gregory (in his Homily on those words at the end of St. Mark's Gospel, 'These signs shall follow them that believe'); Believe ye not, my brethren, because you do not those signs?" [Then, still the words of Gregory ‡, not Huss,] "*But these were necessary in the beginning of the Church; for it required to be nourished by miracles, in order that it might grow up to the stature of faith.*"

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\* "Nullus verus Christianus debet signa in fide sua querere, sed constanter quiescere in Scriptura."

† "In articulis fidei querit signa."

‡ Hom. in Evangelia, No. 29.

*for we ourselves, also, when we make plantations, water them till we perceive that they have gained strength in the earth; but the moment they have taken root, there is an end of the watering.*" [What follows immediately after, in Mr. Noel's citation, respecting the Gospel, is from St. Augustine, and occurs in Huss three quarters of a page further on.] "Hence, also, what St. Paul says, Tongues are for a sign, not to them that believe, but to them that believe not." [Thus it is clear that the writer is not arguing against all miracles; for in support of his argument he quotes St. Paul, who wrote when miracles were confessedly prevalent. Huss then proceeds,] "From the words of this Saint it is apparent, that those who cannot do without miracles are of little faith\*."

Huss then proceeds to quote Augustine, on the words in St. John's Gospel, chap. iv., respecting the nobleman whose son was sick; and, especially, his remarks on our Lord's answer, "Except ye see signs and wonders, ye will not believe." He then comments on Augustine's observations, and quotes him again. Augustine points out how the Samaritans believed without a miracle (ver. 42); and afterwards adds, "Like those Samaritans,

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\* "*Nunc Ecclesia non indiget miraculis, sicut dicit beatus Gregorius in Homilia super illo Marci ultimo: Signa autem eos, qui crediderint, hæc sequentur. Nunquid fratres mei, quia signa ista non facitis, minime creditis? Sed hæc necessaria in exordio ecclesie fuerunt, ut enim ad fidem cresceret, miraculis fuerat nutrienda, quia etiam et nos cum arbusta plantamus, tam diu eis aquam fundimus, quousque in terrâ ea convalescere videamus; at si semel radicem fixerint, irrigatio cessabit. Hinc est etenim, quod Paulus dicit; Lingue in signum sunt, non fidelibus, sed infidelibus.*"

"Ex dictis hujus Sancti patet, quod indigentes miraculis sunt modice fidei."

*we have heard the Gospel, to the Gospel we consent, by the Gospel we believe in Christ, we have seen no signs, we ask none\*.*"

See then the mistake into which we fall, from Mr. Noel's giving us only the latter part of the sentence. According to his citation, Huss says, absolutely, "We have heard the Gospel, to the Gospel we consent, by the Gospel we believe in Christ, we have seen no signs, we ask none." But this is not the meaning of Huss, nor yet of Augustine. Taking the whole sentence, it is not said, "we have seen no signs, we ask none," without qualification; but only, *like the Samaritans*. Now this quite alters the case. For what were the circumstances of these Samaritans? They had, indeed, seen no sign with their own eyes; but a sign had been performed close to their city, *just before*; in our Lord's telling the woman, at the well of Sychar, *her own history*: and it is with a plain reference to this circumstance that Augustine is speaking. It was with a knowledge of this sign that the Samaritans said to the woman, ver. 42, "Now we believe, *not* because of thy saying," (as ver. 39, "many of the Samaritans of that city believed on him for the saying of the woman"); "for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."—And with reference to these Samaritans it is (who, though they now believed in Christ for his own sake, yet knew of the miracle reported to

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\* "Nos similes illis Samaritanis, Evangelium audivimus, Evangelio consentimus, per Evangelium in Christum credimus, nulla vidimus signs, nulla exigimus."—Expos. Aug. in Evang. Joannis, Tractat. xvi. de Cap. iv.

them by the woman), that Augustine says, “ *Like those Samaritans*, we have heard the Gospel, to the Gospel we consent, by the Gospel we believe in Christ, we have seen no signs, we ask none.” The Samaritans had just had a miracle close to their door ; and therefore the analogy cannot have been employed by Augustine for the purpose of denying that we *have* miracles, but only for the purpose of denying that we need them *as a ground of faith*. It is clear that Augustine is merely comparing the state of believers in his time to that of the Samaritans ; who had not been *witnesses* of the particular sign performed by our Lord, and who had no need to be, as they believed without ; but who certainly did not mean to question the reality of its occurrence.—I say, then, Augustine could not mean, by this argument, to deny all miracles in his own day. He is only arguing as to their not being then *indispensable* to a saving faith, any more than they were to the Samaritans. That Augustine, indeed, was himself a *believer* in miracles, and had himself witnessed a miracle, we have already shewn in our chapter on the Fathers. And it may easily be seen that Huss has no design of citing Augustine’s words in any other sense than that in which Augustine himself wrote them ; for neither did *Huss* mean to deny *all* miracles in his own day ; but only to shew the danger of *exacting* miracles. Thus he adds,

“ Where he” (Augustine) “ has fully proved, that those Samaritans whose faith was grounded solely upon the words of Christ, had greater and more perfect faith than those whose faith was grounded on miracles. So

now, also, those whose faith is grounded on the Gospel, and not on miracles, are more perfect in the faith, than those whose faith is grounded on miracles, and who ask for miracles\*.”

What is there here, to which any reasonable advocate of modern miracles can object?

But further: even as to the alleged miracles of his Popish adversaries, against whom he is writing, Huss does not, in the context, deny all of these. He denies some, indeed, and relates occasions when they were exposed; but others he admits and asserts.

“Whence such persons are often liberated from prison by the devil, that they may commit further offences” [he is speaking of imprisoned thieves, who got out “by miracles of the pretended blood †”], “and at last sink deeper into hell ‡.” He adds, that relief was in like manner experienced “by those troubled even with *evil spirits*, and *bodily sufferings* of various kinds §.”

Afterwards, he asserts miracles, as occurring in his own days, with still greater clearness.

“Those who rightly believe in Christ ought to take the greatest care, that, living in purity according to the rule of the Gospel, and not grounding their faith on fables and on pretended miracles, or even on *miracles really wrought* by the evil spirit and bad men, they may be more peaceably established in the faith of the Lord. For they

\* “Ubi longe probavit, quod Samaritani, qui solum sermonibus Christi crediderunt, majoris et perfectionis fuerunt fidei, quam qui miraculis crediderunt. Sic nunc credentes Evangelio, et non miraculis, perfectiores sunt in fide, quam qui miraculis credunt, et miracula quærunt.

† “Per miracula prætensi sanguinis.”

‡ “Unde sæpe tales per diabolum a captivitate liberantur, ut plura mala exercent, et demum profundius ad infernum descendant.”

§ “Etiam a malignis spiritibus et multis doloribus vexati.” pp. 160 (over) 161.



ought to know, *that bad men as well as good can work miracles\*.*"

So little does Mr. Noel's citation really prove. Huss himself actually recognises miracles in the context, as we have just seen: and the words, quoted as if they belonged to Huss, come, all but five, from Augustine and Gregory, who also recognise miracles, as we have seen in the last chapter.

But a few words more respecting Huss. We have, in the chapter just referred to, considered his quotation from Isidore, brought by Mr. Noel to exhibit the sentiments of that Father; and we have shewn how little it proves. We must now refer, a second time, to the same passage; in order to see what more we can learn from the context, respecting the sentiments of Huss himself. And here, again, Huss does not by any means give up miracles. His Popish opponent urges, that the mission of a preacher must be sealed by miracles †; and the answer of Huss refers to *this*. He says, speaking of false teachers, "*These perform miracles, and will continue to do so ‡;*" and adds, after quoting St. Gregory, who merely speaks of the church as being, with respect to miracles, not entirely destitute, but only *in a very low state*, "Behold, it may be inferred from these words of the Saints, that the disciples of Antichrist

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\* "Recte Christi fideles debent summam diligentiam apponere, ut viventes pure secundum legem evangelii, discredentes fabulis et mendosis miraculis, aut etiam miraculis veraciter factis per malignum spiritum, et pravos homines, possent in fide Domini quietius stabiliri.

† "Scire enim debent, quod et sancti et pravi possunt virtutes miraculorum operari."

‡ Defence of Wickliffe, p. 115.

‡ "Hi dant et dabunt miracula."

are *more distinguished* by miracles in our days than those of Christ, and will be so in the time to come\*." It is plain, then, that Huss never meant to deny all miracles, but merely to answer the reproaches or boasts of the Papists.

Neither does Huss deny all miracles in the comment upon 1 Corinthians, from which, as we have seen in the preceding chapter, Mr. Noel draws a passage from St. Augustine. On the contrary, he merely argues against those who *clamoured* for miracles (still, no doubt, aiming at his Popish opponents); and says, on the words, "The Jews require a sign," "Observe, that some Christians, now, require (ask for) a sign, more than the Jews †:" while he cites *another* passage from Augustine, in which, though we are warned in it to be on our guard as to delusion respecting miracles, it is evidently admitted that miracles might be performed. "Miracles," says Augustine, "are to be cautiously looked into:" and again; "For we ought not to be led into error, *even by miracles*. Let us maintain, therefore, the unity of the church, my brethren. Even he who works miracles out of the unity of the church is nothing ‡." The advocates of recent miracles may safely assent to all this, without surrendering any one point that is essential to the truths maintained by them. The words of Augustine are no

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\* "Ecce ex his jam dictis Sanctorum elicitur, quod nostris temporibus et futuris magis Antichristi discipuli quam Christi miraculis corruscant et corruscabunt." p. 116.

† "Nota, quod jam quidam Christiani plus signa petunt quam Judæi."

‡ "Miracula caute sunt inspicienda."—"Quia et miraculis decipi non debemus.—Teneamus igitur unitatem, fratres mei. Præter unitatem etiam qui facit miracula nihil est." Hom. xiii. in Johan.

more a *denial* of miracles, than are the words of Moses in Deuteronomy, where he speaks of signs and wonders that might possibly be wrought by a false prophet\*.

The above relates only to the *opinions* of Huss and his Bohemians respecting miracles, which, we may now infer, were not exactly such as Mr. Noel's citations, viewed alone, and unexamined, would lead us to think them.

But "Huss and his Bohemians were equally *prudent* †." Whatever their opinions, they never actually wrought, or attempted to work, a miracle.

On one occasion, I fear, their prudence failed. At least, if to prophesy concerning things to come be, in its way, an attempt at what is miraculous, this appears to have been actually done. And, strange to say, the imprudent endeavour succeeded, and the prophecy was most marvelously fulfilled.

I refer to an occurrence, which, though cavilled at by some, one circumstance encourages me to bring forward in this place. The circumstance is this: that Luther, who lived one hundred years after, and who, wholly or in part, was the subject of the prophecy, *plainly refers to it as a true prediction, and as one that received accomplishment in himself.*

The name Huss (*Hus*, pronounced *hoose*) signified a bird, not much esteemed for its wisdom, which is metamorphosed, in our language, by exchanging the H at its beginning for G: much

\* Deut. xiii. 1, &c.

† Remarks, p. 17.

as the Latin, *anser*, a goose, stands in German, *gans*. This meaning of the name Hus is alluded to in a copy of verses, that stands under a picture which represents the martyr burning at the stake, in a work to which I have already referred \*. The common account, then, is this; that Huss, when in prison, previous to his execution at Constance, uttered a remarkable prediction, [signifying, 1. that Luther should afterwards arise; but, 2. that he should not, like himself, suffer martyrdom. The alleged words of the prediction were to the following effect: "This day you roast a goose; but an hundred years hence you shall hear a swan sing, that you shall not roast †." I cite the words as they are given in Arnold's history, a work of bad principles: but this matters little, as the tradition is generally known in Germany; as a wax image of the martyr may still be seen at Constance, where he suffered, with a copy of verses to the same effect; and, especially, as the circumstance is referred to by Luther himself. Modern cavils have been raised: and there is some little discrepancy as to the wording of the

\* *Historia et Monumenta*. The lines (In *Icona Joannis Hussii S. Martyris*) are as follows:

"Albicolas niveo vincens candore volucres

Salve Boicemis, *anser amande*, tuis.

Te manet eternum decus, et memorabile nomen,

Quod furor, aut ætas tollere nulla potest;

Atra licet cornix, furtivis abdita pennis,

Candorem spurco vellicet ore tuum.

Nulla sed est Bœmis, nec erit præstantior ales,

Conferri viva quæ tibi voce queat.

Grex avium vanis oblectat cantibus aures,

Tu mentes niveo pectore, et ore pias."

† "Heute bratet ihr eine Gans; aber über 100 jahr werdet ihr einen Schwan hören singen, den solt ihr ungebraten lassen."—Arnold's Kirchen-und-Ketzer-historie; Frankfort, 1699. Th. I. b. xv. c. v. p. 420.

prediction. But with respect to the fact itself, Luther's testimony is decisive. Writing respecting an Imperial Edict, he says,

"In God's name and calling, I will tread upon the lion and adder, and trample the young lion and dragon under foot. This shall commence during my life, and be accomplished after my death. St. John Huss prophesied of me, writing out of prison to Bohemia: 'Now shall they roast a goose' (for Huss means a goose), 'but an hundred years hence shall they hear a swan sing, that they shall be forced to endure.' So must it be, God willing\*."

This prophecy of Huss concerning Luther was also mentioned, after the death of the latter, in his funeral sermon, by his beloved Pomeranus:

"He repeats" (i. e. Pomeranus, in his sermon) "the prophecy of John Huss concerning a swan that should come an hundred years after, whom they should not be able, like Huss (so is a goose called in the Bohemian tongue), to roast †."

Some other accounts of prophecies, respecting Luther and the Reformation, are mixed up with this; especially one by Jerome of Prague, of which I cannot ascertain any thing with sufficient accuracy to wish to insist upon it. This prediction, also, referred to what should happen an

\* "Ich wil in Gottes Namen and Beruff auff dem Lewen und Ottern gehen und den jungen Lewen und Drachen mit Füßen treten, und das sol bey meinem Leben anfangen, und nach meinem Todt aussgericht seyn. S. Johannes Huss hat von mir geweissagt, da er aus dem Gefängnis in Behemerland schreibt. Sie werden jetzt eine Gans braten (den Huss heist eine Gans) Aber über Hundert Jahr werden sie einen Schwanen singen hören, den sollen sie leiden, da sols auch bey bleiben, ob Got will."—Auff das verneymte Keyserlich Edict. See Works, Ed. Altenberg, 1662. vol. v. p. 559.

† "Recitat etiam Joh. Hussi vaticinium de cygno post centum annos venturo, quem assare, ut Hussum (ita lingua Bohemica anser vocatur) non possent."—Seckendorf, Lib. iii. § cxxxv. add. d. p. 648. The narrative is also given, from Luther, by Vlenberg, a Roman Catholic writer, in his *Historia de Vita, &c. Prædicantium Lutheranorum. Colonie Agrip. 1622. p. 433.* Huss, in his writings, often alludes to himself both by the name *anser* and *anca*.

hundred years after ; and, in one of the narrations wherein it stands recorded, it is thus introduced : “ He, however, seeing the punishment of death to be now close at hand, *thus prophesied*\*.” Fox, the author of the Book of Martyrs, concerning whose opinions in favour of miracles we shall have to speak hereafter, refers to the prophecy of Jerome in the following terms :—

“ And what prophet can speak more plainly, either Enoch or Hely” (Elias) “ than did Hierome of Prague, prophesying of the coming of Martin Luther an hundred years after him, when the Pope and his fellows should answer to God and to him ? The time, we see, came just. Now let the Pope see with his fellows what answer they can make †.”

I will conclude the subject with citing another passage from Luther, in which he again plainly refers to a prediction of Huss ; saying, “ But there was *another prophecy* of John Huss, which has *been fulfilled*, partly in me, partly in others ‡.” There seems great reason to conclude, then, that both Jerome and Huss were guilty of the *imprudence*, of which Mr. Noel would acquit them ; and with a degree of success, by which imprudence is not always followed : in other words, that, on a most awful occasion, with the terrors of death before their eyes, they each uttered a solemn prophecy, and that God made good their words in bringing Martin Luther into the world, and accomplishing the blessed Reformation. But, at an

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\* “ Ille vero, mortis supplicium jamjam instare sibi videns, sic vaticinatus est.”—Hist. et Mon. Pars ii. p. 357.

† Acts and Monuments, vol. i. p. 873.

‡ “ Sed aliud erat vaticinium Joannis Hus, cui partim per me, partim per alios eventus respondit.”—Hist. et Mon. Pars i.

earlier period, we find the Bohemians guilty of the imprudence of predicting future events. For example, the pious Janowsky.

“ On his death-bed, he consoled his friends by the hope of better times. ‘ The fury of the enemies of the truth,’ said he, ‘ has now the ascendant. But this will not always be so : *for there will arise a people without display, without sword, and without power, whom they will not be able to resist.*’ He added, that there would be *but one* of them, who would see that happy time ; and the Brethren observe, that in fact an individual, named Wenceslas, attained so great an age, that, sixty years after, *he saw* the church of the Brethren formed, and became one of its members. Janowsky died 1394 \*.”

Not unlike this was the indiscreet prediction of Rockyzan ; a man eminent amongst the Calixtins, a party formed, after the death of Huss, by some of the less spiritual and decided of his followers.

“ We, said he, whom they call *Utraquists* (the Calixtins), have never yet come to the point. We stop at the outside, and do but point out the bad fruits, without striking at the root. But after us there will come a people, that will go deeper, and perform a work acceptable to God, and saving to men †.”

\* “ Sur son lit de mort, il consola ses amis par l'espérance de temps meilleurs : ‘ La feueur des ennemis de la vérité, dit-il, a maintenant le dessus ; mais il n'en sera pas toujours de même ; *car il s'élèvera un peuple sans apparence, sans épée, et sans pouvoir, auquel ils ne pourront résister.*’ Il ajouta qu'il n'y en aurait qu'un seul d'entre eux qui verrait cet heureux temps ; et les Frères remarquent qu'en effet un certain Wenceslas parvint à un âge si avancé, qu'il vit, *soixante ans après, se former l'église des Frères, dont il devint l'un des membres.* Janowsky mourut l'an 1394.”—Bost's Histoire de l'Eglise des Frères. Geneva, 1831. vol. i. p. 33.

† “ Nous, dit-il, qu'on appelle *Utraquistes* (les Calixtins), nous n'avons pas encore touché le vrai point de la chose : nous nous arrêtons à l'extérieur, et ne faisons que montrer les mauvais fruits, sans attaquer la racine ; mais après nous viendra un peuple qui ira plus à fond, et qui fera une œuvre agréable à Dieu et salutaire aux hommes.”—Ibid. p. 71.

Gregory, the nephew of Rockyzan, a much more decided character, and sometimes called "The Patriarch of the Brethren," was put to the torture.

"The torture caused him to fall into a swoon, during which, as he afterwards related" (*imprudently*, perhaps, some people will say), "he saw the three men, who, six years after, were designated by lot as the first bishops of the Brethren. These men were keeping a tree covered with fruit, on which were feeding many birds, that uttered a melodious song\*."

But some other things are recorded of Huss, which must at least be regarded as indiscretions. *He*, also, was imprudent enough to tell a prophetic dream, which he had in prison at Constance, not long before his death.

"It seemed to him as if he was occupied, in his church of Bethlehem, in portraying upon the wall the Saviour's likeness, which a stranger came immediately and effaced. Upon this, there came other skilful artists, who restored the likeness, more beautiful than before; and it then was not in the power of the bishops and clergy to efface it again, with all their efforts. Upon this he awoke, full of joy. The Brethren of the restored church" [of the United Brethren] "conceive that they discover in this a representation of what actually came to pass. It is well known that this church, which came after him, is characterized by constantly keeping in view the sufferings of Christ crucified, whom they incessantly strive, as Paul did, to depict before men in this character (Gal. iii. 1)†."

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\* "La torture le fit tomber dans un évanouissement, pendant lequel, à ce qu'il raconta dans la suite, il avait vu les trois hommes qui, six ans plus tard, furent désignés par le sort comme les premiers évêques des Frères. Ces hommes gardaient un arbre couvert de fruits, duquel se nourrissaient plusieurs oiseaux qui faisaient entendre un chant mélodieux."—*Ibid.* p. 80.

† "Il lui sembla qu'il était occupé, dans son église de Bethléhem, à peindre sur la muraille une image du Sauveur, qu'un étranger vint



Be it observed, however, that this is not merely the interpretation of the Brethren, but of *Huss himself*. In his Epistles, written during his imprisonment at Constance, previous to his martyrdom, we find his own account of this very dream, agreeing in all essential points with that given by M. Bost from the United Brethren \*. And in the next Epistle but one, we find the martyr's own interpretation of it, also agreeing in the main with that given above †. That Huss, to use a familiar expression, believed in dreams, and was in the habit of receiving intimations of future events by means of them, is plain also from another of his Epistles, where he mentions dreams that he had had in prison. He speaks of them as trials; but distinctly states that he received from them the knowledge of events to come: for example, referring to the sudden flight from Constance of Pope John, "I dreamed beforehand the Pope's escape ‡."

But there is no end of the imprudence of these Bohemians. We find already amongst them, before the Reformation, the practice which afterwards so generally obtained in the churches of their descendants and followers, the United Brethren, of having recourse, for the decision of doubtful cases, to the lot. And, be it observed,

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aussitôt effacer. Là-dessus vinrent d'autres habiles dessinateurs qui rétablirent l'image plus belle qu'auparavant; et il fut alors impossible aux évêques et aux prêtres assistants de l'effacer de nouveau malgré tous leurs efforts. Là-dessus il se réveilla plein de joie. Les Frères de l'Eglise renouvelée croient voir en cela une image de ce qui est effectivement arrivé. On sait que le trait particulier de cette église, qui lui a succédé, est l'attachement au point de vue des souffrances de Christ crucifié, qu'ils s'efforcent sans cesse, comme Paul, de dépeindre aux hommes sous ces traits."—Bost. tom. i. p. 48.

\* Epist. xlv. *Historia et Monumenta*, p. lxxi.

† Epist. xlvi. p. lxxi (over).

‡ "Evasionem papæ ante somniavi." Epist. xxxiii, p. lxxviii (over).

a belief that the lot will decide aright, is a miraculous belief; because it supposes that the Lord will interpose in an extraordinary manner to direct the decision. On this point we shall have to enlarge in a subsequent chapter, when we come to speak of the times after the Reformation. I now give an instance which occurred 1467, at Lotha, near Reichenau, where the Brethren held a synod.

“The assembly was preceded by a fast, and began with prayers, and the reading of the word of God. They then chose, from among the Brethren present, twenty men; then, out of that number, nine, who were of blameless reputation, and generally recognised as being taught and experienced in the Divine ways, and in the verities of the faith. The other eleven were left to conclude the business. They presented before the Lord the nine who had been chosen, to know which of them He would appoint to preach his word. And, to this end, the Brethren determined to adopt the measure, of which the Apostles had set the example in nominating Matthias, by the lot. They even did more: and they subjected to this decision, not only the choice of the nine, but also the question whether they ought to choose but one, two, or three of these, or not even one. To this end, they made twelve lots, of which nine were white, and three had on them the word *est* (he is named), and put them into an urn: so that, according as the lot should give an answer, the whole nine might have been rejected. Then Gregory, who till that time had been one of the provisional ancients, offered up another prayer, and exhorted the Brethren to commit the affair, with full confidence and entire submission, to the decision of their Heavenly Father. Then they made a young child come (according to others, a deacon), who drew from the urn, one by one, nine billets, which he gave to the nine brethren, who were placed, at the time, in the midst of the assembly. The nine handed them to the eleven who had the direction of the proceeding, and it was found that three of the brethren

had thus received nomination by lot. The whole assembly was full of adoring gratitude to the Lord; and all the members were convinced, in their inmost souls, that He had heard the prayer of his children. They accepted, as from Him, the three pastors thus designated; and the assembly lifted up its voice in songs of joy and thanksgiving. The assistants offered them their hands, in token of the obedience which they vowed to them, and, in them, to the Lord\*."

The Bohemians, then, have been commended for a prudence which they hardly appear to have possessed. But we have not yet done with them. Previous to the Reformation, as we have seen, they had not the prudence to abstain either from *at-tempting* what is miraculous, in venturing to predict what afterwards came to pass, or from *expecting*

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\* "L'assemblée fut précédée d'un jeûne, et commença par des prières et par la lecture de la Parole de Dieu. Après cela on choisit, d'entre les Frères présents, vingt hommes; puis, d'entre ceux-là, neuf qui fussent d'une réputation intacte, et généralement reconnus pour être instruits et expérimentés dans les voies divines et dans les vérités de la foi. Les onze autres restèrent chargés de la direction ultérieure de l'affaire. On présenta au Seigneur les neuf qui avaient été choisis, pour savoir lesquels il établirait pour prédicateurs de sa Parole; et les Frères résolurent pour cela de suivre la marche dont les Apôtres donnèrent l'exemple à la nomination de Matthias, celle du sort. Ils firent même plus; et ils soumirent à cette décision non-seulement le choix entre les neuf, mais encore la question si l'on devait n'en élire qu'un, deux, ou trois, ou même aucun. À cet effet, ils firent douze billets, dont neuf étaient blancs, et trois portaient le mot *est* (il est nommé), et ils les placèrent dans une urne; de manière que, selon la réponse du sort, les neuf auraient pu être rejetés. Après quoi, Grégoire, qui avait été jusque-là l'un des anciens provisoires, fit une nouvelle prière, et exhorta les Frères à s'en remettre avec une pleine confiance et une entière soumission à la décision du Père céleste; puis on fit venir un jeune enfant (selon d'autres un diacre), qui tira successivement de l'urne neuf billets, qu'il donna aux neuf frères, placés en ce moment au milieu de l'assemblée. Les neufs les transmirent aux onze qui dirigeaient l'action; et il se trouva que trois des frères avaient reçu la nomination du sort. Toute l'assemblée fut remplie de reconnaissance et d'adoration envers le Seigneur, et tous les membres en furent intimement convaincus qu'il avait exaucé la prière de ses enfants. On accepta, comme de sa part, les trois pasteurs indiqués, et l'assemblée éleva sa voix en chants de joie et d'actions de grâces. Les assistants leur tendirent la main en signe de l'obéissance qu'ils leur vouaient et qu'ils vouaient en eux au Seigneur."—Bost, tom. i. pp. 82—84.

what is miraculous, in seeking to determine the Lord's pleasure by lot: and as the time drew on, we find them equally imprudent, in alleging miracles wrought on their behalf. In the "History of the Persecutions of the Bohemian Church\*," by one or more exiled Bohemians†, we find mention of many signs, and divine prodigies, wrought on behalf of the Bohemians under persecution; for example, about 1506-10.

"In a word, so frequent, and so manifest, were the judgments of God, for the protection of this feeble and defenceless flock of believers, that, even among their adversaries, it was in those days a common saying, 'If any one is tired of life, let him assail the Piccards:—he will not outlive the twelvemonth' ‡."

The reader may wish to know what was the nature of these judgments on the persecutors of the "Piccards;" and I therefore proceed to give an example.

"The instances of God's protection of the Brethren followed one another, at this period, in a more visible manner, than at any other period of their history. At the diet of 1508, their enemies used every exertion, that the same edict of persecution, which God had just before smitten with inefficiency, might be revived as a law of the empire; but many of the members of the diet opposed it, and it did not pass. At length, however, in the following diet (1510), they succeeded, by means of intrigues, in which the grand

\* *Historia Persecutionum Ecclesiæ Bohemicæ*, 1648.

† "Dabamus in exilio, Anno 1632."

‡ "In summa, tam crebra fuerunt et evidentiâ in protegendo hoc pusillo et inermi fidelium grege judicium Dei, ut proverbio tum temporis inter ipsos adversarios usurpatum fuerit: Si quem vivere piget, aggrediatur Piccardos, non annum supervivet."—The name "Piccardi" seems to have been given to the persecuted Hussites by some of the false followers of Huss. It properly belonged to the Waldenses. See the "History," pp. 51, 52; and Bost, vol. i: pp. 90, 112. The latter author mentions a work, entitled, *Apologia veræ Doctrinæ eorum qui vulgo appellantur Valdenses vel Pighardi*. 1522.

chancellor was particularly prominent, in obtaining the registry of this edict after the manner that they wished. But the appalling death of this functionary, and of some other enemies of the Gospel, once more interposed to save the Brethren.

“ This relentless enemy of the work of God, stopped, as he was travelling homeward, at the dwelling of the baron of Koldiz ; where he was one day relating with great joy, at a crowded table, what, as he said, they had *unanimously* decreed against the Brethren. Then, turning to his servant, who was a Brother, he addressed him in these provoking words, ‘ Well, Simon, what do you say about it ? ’— ‘ Oh,’ replied he, ‘ all have not consented to it yet.’ The irritated chancellor called on him to name, if he could, the traitors who durst oppose the united states of the empire. Simon boldly lifted up his hand, and said, ‘ There is One on high, who can easily prevent the execution of your plans, if He permit them not.’ The chancellor, more furious than before, swore, striking the table with his fist, ‘ Scoundrel, thou shalt see it with thine own eyes, or *I shall not reach home in health.*’—On the road, he was seized with an inflammation of the legs, which at the end of a few days carried him off. His brother persecutor also, Bosek, bishop of Hungary, returning from a journey, hurt himself mortally in alighting from a carriage, and died in a few days\*.”

\* “ Les protections de Dieu envers les Frères se succèdent à cette époque d’une manière plus visible qu’à aucune autre époque de leur histoire. A la diète de 1508, les ennemis s’efforcèrent de faire accepter comme loi de l’empire, ce même édit de persécution que Dieu venait de frapper de nullité ; mais plusieurs des membres de la diète s’y opposèrent, et il ne passa pas. Enfin, à la diète suivante (en 1510), on parvint cependant, à force d’intrigues, dans lesquelles se distingua surtout le grand-chancelier, à faire enregistrer cet édit de la manière désirée ; mais la mort frappante de ce fonctionnaire et de quelques autres ennemis de l’Evangile, intervint encore cette fois pour sauver les Frères.

“ Cet adversaire acharné de l’œuvre de Dieu, faisant route pour s’en retourner chez lui, s’était arrêté chez le baron de Koldiz, où il racontait un jour en pleine table avec beaucoup de joie, ce qu’ils avaient, disait-il, résolu *unanimement* contre les Frères : puis se retournant vers son domestique qui était un Frère, il le bravait par ces mots : ‘ Eh bien, Simon, qu’en dis-tu ? ’— ‘ Oh ! ’ répondit celui-ci, ‘ tous n’y ont pas consenti encore ! ’— ‘ Le chancelier irrité, lui demanda de nommer, s’il le pouvait, les traitres qui oseraient s’opposer aux états réunis de l’empire. Simon leva la main

Such punishments, befalling the assailants of God's persecuted people, might, unforeknown, by some be called "*merely* judgments." But, as we have seen, it had come to such a matter of certainty, as to give occasion to a common saying, that for a man to attack the Bohemian Brethren was the best way to shorten his days. And, *after* this, we find the same things going on. The period just now referred to, when the saying came into use, was about 1506-1510. But we find the same judgments continued, more than fifty years afterwards. For example :

" Their obstinate enemies soon sought new means of destroying them. The chief chancellor of Bohemia proceeded, with this object in view, to Vienna, in 1563 ; where, by persevering solicitations, he induced the Emperor to sign, reluctantly, an edict of persecution. But here, again, the Lord interposed to protect his people, and suffered not the edict to come into operation. For, as the chief chancellor was returning, full of joy, to Bohemia, carrying the edict with him, the very moment that he got out of Vienna, and was crossing the bridge over the Danube, the part of the bridge, on which he was, sunk beneath him ; so that he fell into the river, with his carriage and all his luggage, and the greater part of his attendants were drowned. A young person of rank, who escaped by means of his horse, saw the chancellor appear above water, seized him by his golden cordon, and held him up, till some fishermen came in a boat to his help : but, ere they reached shore, he was a corpse !

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avec courage, et dit : ' Il y en a un là haut qui saura bien empêcher l'exécution de vos desseins, s'il n'y donne pas son consentement.'—Le chancelier, encore plus furieux, jura en frappant du poing sur la table : ' Mauvais sujet, tu le verras de tes propres yeux, ou je ne veux pas arriver bien portant chez moi.'—En chemin, il fut saisi d'une inflammation dans les jambes, qui l'emporta au bout de quelques jours.

" Son collègue en fait de persécutions, l'évêque de Hongrie, Bosek, se blessa pareillement d'une manière mortelle en descendant de voiture, en revenant d'un voyage, et termina sa vie au bout de peu de jours." Bost. tom. i. pp. 99, 100.

As to the box, that contained the sentence of so many innocent persons, it was carried away by the torrent, and never more seen. The gentleman who on this occasion escaped with his life, and who at an advanced age continued to bear his testimony to the occurrence, felt himself thereby impelled to join the Church of the Brethren: and the Emperor felt so little inclination to renew the edict, that, on the contrary, he expressed sentiments highly favourable to the believers of Bohemia, who from that time enjoyed a long and perfect repose\*."

We remark, then, that single and unlooked-for events of this kind might be nothing more than judgments; and some persons, perhaps, would hardly allow them even that title. But, when we find them becoming such a matter of certainty as to be proverbially spoken of, and to continue happening for half a century and upwards *after* thus passing into a proverb, they claim to be regarded as miraculous. We have here "an extraordinary manifestation of Divine power, perceptible to unbelievers as well as believers."

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\* "Leurs opiniâtres ennemis cherchèrent bientôt de nouveaux moyens de les perdre. L'archi-chancelier de Bohême se rendit dans ce but, en 1563, à Vienne, où, par des instances continuelles, il porta l'empereur à signer, quoique malgré lui, un édit de persécution. Mais ici encore le Seigneur intervint pour protéger son peuple, et ne permit pas que l'édit eût son effet. Car comme l'archi-chancelier repartait plein de joie pour la Bohême, emportant avec lui cet édit; au moment où il passait le pont du Danube, au sortir de la porte de Vienne, la partie du pont où il se trouvait s'enfonça sous lui, de manière qu'il tomba dans le fleuve avec sa voiture et tout son bagage, et que la plus grande partie de sa suite fut noyée. Un jeune gentilhomme qui se sauva avec son cheval, vit reparaître le chancelier au-dessus de l'eau, le saisit par son cordon d'or et parvint à le soutenir assez long-temps pour que des pêcheurs pussent venir à son secours avec un bateau; mais ils ne ramenèrent que son cadavre. Quant à la cassette qui renfermait la sentence de tant d'innocents, elle fut emportée par le torrent et on ne la revit plus jamais. Le gentilhomme qui avait échappé à la mort en cette occasion, et qui attestait encore cet événement dans un âge avancé, se sentit poussé par-là à se joindre à l'Eglise des Frères; et l'empereur fut si peu disposé à renouveler l'édit, qu'au contraire il exprima des sentiments très-favorables aux fidèles de Bohême, qui dès lors jouirent pour long-temps d'un repos parfait."—Bost, tom. i. pp. 144, 145.

The "History of the Persecution of the Bohemian Church," just now referred to, records other signs and prodigies. It is observable, that great caution is shewn, in examining the evidence of them; for example, in respect to those of the earlier part of the seventeenth century. On one occasion, the authors abstain from positively asserting the fact recorded, because authentic evidence is wanting: "We, however, leave it undetermined, because no eye-witness has fallen in our way\*." In describing the signs which occurred, they expressly employ the word "miracle†:" the prodigies were such as the turning of water into blood: and on one occasion the writer says, "I myself was an eye-witness‡."

So much for the prudence of Huss and his Bohemians. In concluding this chapter, it may be well to mention some other predictions of the Reformation, which, in the darkness of the preceding ages, were certainly uttered; and which may serve as a suitable introduction to what follows.

On this subject I find a great collection of matter in Arnold; whom we must treat as a doubtful witness, to be listened to only so far as he supports his allegations by other testimony. Concerning prophecies of the Reformation in the fifteenth century, he writes thus: "We find also, in the Catalogue of witnesses to the truth, many prophecies of the approaching Reformation§." He adds, what shews that he does not mean merely

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\* "A nobis tamen, quia oculatus testis nullus obvenit, in suspenso id relinquitur." p. 410.

† "Miraculum," pp. 410, 411.

‡ "Hi oculi viderunt" (1624). p. 412.

§ "Man findet auch in dem Catalogo der zeugen der warheit viel prophezeyungen von der künftigen Reformation."—Erster Theil. pp. 406, 407.



sagacious prognostications, but prophecies properly so called (as he says above, and in the margin also, "*Prophecies of the approaching Reformation\**"), "although certain matters therein refer to something yet more important than these particulars, *which has not yet been fulfilled*. Many good persons, however, predicted, either of themselves or of others, that they should live to see a change. Thus the celebrated Wesel said to J. Ostendorp, '*Thou wilt yet live to see the day when the doctrine of this new and contentioustheology of Thomas, Bonaventura, and the rest of them, will be rejected by all Christian theologians †.*'" Milner shews us how truly this was fulfilled at the Reformation, when he says, "*The angry disputations of these discordant sects continued till the appearance of Luther; who, by introducing more important subjects, soon put an end to the mutual wranglings of the scholastic divines ‡.*"

Arnold afterwards proceeds:—

"In like manner a canon of Erfurt, Sebastian by name, said openly from the pulpit, The time will come, when men will read you the Gospel out of the Bible. Some of you will live to see it: I shall not live to see it §."

\* Ibid. p. 406.

† "Wiewol etliche darunter noch wol auff etwas wichtigers sehen, das noch nicht erfüllet worden, als auf diese particulier-sache. Gleichwohl haben viel gute leute von sich oder andern zuvor gesagt, dass sie noch eine änderung erleben würden. Wie der berühmte Weselius zu Joh. Ostendorpio gesagt hat: Du wirst noch den tag erleben, da die lehre dieser neuen und zancksuchtigen theologie Thomæ, Bonaventuræ, und ihres gleichen, von allen Christlichen theologen wird verworffen werden."—p. 407.

‡ Ed. 1824. Vol. iv. Appendix, p. 601.

§ "So hat ein canonicus zu Erfurt Sebastianus öffentlich auf der cantzel gesagt: Es wil die zeit kommen, dass man euch das Evangelium wird aus dem Buch lesen. Euer etliche werdens erleben, ich werde es nicht erleben."—Arnold, as before, p. 406.

And again ;—

“ Dr. A. Proles of Leipsig, also, used to say to his Augustine brethren : O brethren, Christendom needs a mighty and great reformation ; and I see, even now, that it is very near at hand.—God will raise up a valiant man, who shall have youth, powers, diligence, learning, gifts, and eloquence sufficient, who shall begin the reformation, and set himself against those in error \*, &c.”

In the second part of Arnold's history we find similar predictions mentioned, still referring to Luther. “ In the first place,” he says, “ it is well known, that many prophecies, and other prognostics, have been noticed, concerning the Reformation brought about by Luther. Of these I must repeat the principal †.” For the prophecy of J. Hultens, a Franciscan monk at Eisenach, he refers to Melancthon ; and I find the reference correct. Hultens, in expounding the prophet Daniel, named the year 1516, when Luther commenced the Reformation, as that in which the power of the Pope would be greatly diminished. Melancthon testifies that he had seen the book, written with Hultens's own hand ; and describes him as a serious and meek character. The Papists, Arnold tells us, called him “ a Mameluke ” (or renegade), “ and a lying prophet ‡,” because he

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\* “ Noch ein Doctor zu Leipzig Andreas Proles hat zu seinem Augustinern pflegen zu sagen : O ihr brüder, die Christenheit hat einer tapfferen und grossen reformation nöthig, und ich sehe schon, dass sie sehr nahe ist.—Gott wird einen held erwecken, der gnug jugend, kräfte, fleiss, lehre, gaben, und beredtsamkeit haben wird, der soll die reformation anfangen, und den irrthümern sich entgegen setzen, u. s. f.”  
—p. 407.

† “ Erstlich ist bekannt, dass man von der religions-veränderung Lutheri viel prophezeihungen und andere vorboten bemercket habe, von denen ich die vornehmsten wiederholen muss.”—Part ii. p. 329.

‡ “ Einen Mamelucken und lügen-propheten.”

prophesied of the successes of the Turks ; put him in prison, and treated him with great severity. There is much alleged by Arnold, in the whole chapter, which deserves attention. I satisfy myself with citing what he confirms by the authority of Melancthon ; which, though it looks like an anticipation of the next chapter, on the Reformers, I here give :—

“We had amongst ourselves,” says Melancthon, “ thirty years ago, a Franciscan, John Hilten by name, of Eisenach in Thuringen, who was imprisoned by the fraternity to which he belonged, because he had reproved certain abuses of the most notorious kind. I myself have seen manuscripts of his, from which it may readily be perceived what his doctrine really was. Those who knew him, also, testify that he was a mild old man ; serious, without moroseness. *He foretold many things*, which partly *have been accomplished* up to the present moment, partly appear to be now *close at hand*: I will not, however, repeat them, lest any one should construe them as related for the purpose of obloquy or adulation. But at last, when, either from old age, or from the wretched state of his dungeon, he had fallen sick, he sent for the superior of the convent, to inform him of the state of his health. The superior, burning with pharisaic hatred, began to reprove him harshly for his doctrines, as likely to spoil their feasting. He, however, saying nothing about his health, with sighs and groans replied, that for Christ’s sake he patiently submitted to these reproaches ; for that indeed he had neither written nor taught any thing which could overthrow monachism, but had merely denounced some notorious abuses. But, said he, *there shall come another, in the year of our Lord 1516*, who shall destroy you ; nor against him will you be able to stand. This same view, also, respecting the decline of the power of the monks, together with the same chronological computation, his friends afterwards found written at length by him in his

commentaries, amongst the annotations left by him on certain passages of Daniel\*.”

But Fox, our own historian, refers to similar prophecies; and that without the least disposition to give a general credence to every allegation of miraculous occurrences, for no one can be more decided in opposing the monkish miracles. Yet he cites, as fully crediting it, the “prophecy of Hildegardis” (who lived A. D. 1146), “of the ruin of Rome, and against the begging friars.”

\* “Apud nos in oppido Thuringiæ Isenaco Franciscanus quidam fuit ante annos 30, Johannes Hilten, qui a suo sodalicio conjectus est in carcerem, propterea quod quosdam notissimos abusus reprehenderat. Vidimus nos ejus scripta, ex quibus satis intelligi potest, quale fuerit ipsius doctrinæ genus: et qui norunt eum, testantur fuisse senem placidum, et sine morositate gravem. Is multa prædixit, quæ partim evenerunt hactenus, partim jam videntur impendere, quæ non volumus recitare, ne quis interpretetur ea aut odio cujusquam aut in gratiam alicujus narrari. Sed postremo cum vel propter ætatem, vel propter squalorem carceris in morbum incidisset, accersivit ad se Guardianum, ut suam valetudinem illi indicaret, cumque Guardianus accensus odio Pharisæico, duriter objurgare hominem propter doctrinæ genus, quod videbatur officere culinæ, cœpisset, tum iste omissa jam mentione valetudinis ingemiscens inquit, se hos injurias æquo animo propter Christum tolerare, cum quidem nihil scripsisset aut docuisset, quod labefactare statum monachatus posset, tantum notos quosdam abusus reprehendisset. Sed alius quidam, inquit, veniet, anno Domini 1516, qui destruet vos, nec poteritis ei resistere. Hanc ipsam sententiam de inclinatione regni monachorum, et hunc annorum numerum, postea etiam repperunt ejus amici perscriptum ab ipso in commentariis suis, inter annotationes quas reliquerat in certos locos Danielis.”—Op. ed. Witteb. 1562, Vol. i. p. 114 (over), 115.

I cannot refrain from copying a prophecy of Lotichius, given by Arnold, of the overthrow of Magdeburg. Its fatal and exact fulfilment may be read in Schiller. The city is introduced as speaking:

“Efferus ex imis evertere sedibus hostis  
 Nititur, et veniæ jus superesse negat.  
 Heu mihi! qualis erit, quod abominor, exitus urbis,  
 Concidet hostili si reserata manu!  
 Hæc oculi quæcunque vident, cinis omnia fient,  
 Utraque dicetur flebile ripa solum.  
 Ergo dies veniet, qua mœnia nulla tuebor,  
 Parvaque restabit nominis umbra mei.”

On reading these lines we are at once reminded of Schiller’s affecting description of the event, as afterwards it actually occurred, and perceive that they are indeed prophetic.

He appeals to the Papists, indeed, that *they* ought to believe it, as holding her a prophetess; but he clearly speaks, also, as believing it himself. He says,—

“ I will note here a certain prophecy of hers, taken out of the Common-places of Henry Token, *because we see it manifestly fulfilled in our time*. She prophesieth of the reformation of religion, and saith that it shall be most godly.”—The prophecy is as follows :

“ Then shall the crown of apostolical honour be divided, because there shall be found no religion among the apostolical order; and for that cause shall they despise the dignity of that name, *and shall set over them other men and other archbishops*. Insomuch that the apostolic see of that time (by the diminution of his honour) *shall scarce have Rome, and a few other countries thereabout, under his crown*. And these things shall partly come to pass *by incursion of wars*, and partly also *by a common counsel and consent of the spiritual and secular persons*. Then shall justice flourish, so that in those days men shall honestly apply themselves to the ancient customs and discipline of ancient men, and shall observe them as ancient men did.”

Fox proceeds :

“ These things thus premised, now will we come to the prophecy of the foresaid Hildegard, concerning the foresaid begging friars above mentioned; reciting her words, not only as they are printed in a book printed of late in Germany; but also as myself have seen and read, agreeing to the same book word for word, and yet have the same to shew, written in old parchment leaves, in such sort as the thing itself most evidently declareth a great iniquity” [misprint for antiquity?] “ of time. The words of her prophecy be these :

“ In these days shall arise a senseless people, proud, greedy, without faith, and subtile, the which shall eat the sins of the people,” &c.

Here follows a description : but at length,

“ Whenas their wickedness and deceit shall be found out, then shall their gifts cease,” &c.

Then follow the reproaches of the people :

“ Then shall the people cry out upon them: Woe be unto you, ye miserable children of sorrow, the world hath seduced you,” &c.

Fox concludes,

“ This Hildegardis, whose prophecy we have mentioned, lived about the year of our Lord 1146, as we read in *Chronico Martini* \*.”

Thus, even the darkness of the middle ages witnessed the *imprudence* of those to whom the Lord gave power to testify of things to come; and whose testimony has been marvellously and signally confirmed, in the history of the church and of the world. Two things demand notice in this prophecy of Hildegardis: first, its exact correspondence to events; secondly, the satisfactory proof given by Fox, that it was uttered and written before the events took place.

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\* Acts and Monuments, vol. i. pp. 294, 295.

## CHAP. IV.

## THE REFORMERS.

## PART I.

THE reader, having already met with some citations in the last chapter, especially those from Fox, Luther, and Melancthon, not wholly in accordance, perhaps, with the views which he has been taught to entertain respecting the Reformers' sentiments in regard to miracles, may by this time have felt disposed to exclaim, " But, if these were their views, how is it that so many passages are brought before us from their writings, of a seemingly opposite character? If they really, as it now appears, believed in miracles, especially in prophecies, subsequent to the first ages of the church, how is it that we find them speaking of miraculous gifts and operations, in other places, as belonging, rather, to the times of the Apostles, or their immediate successors?"

This is a point which requires to be explained. The explanation, indeed, is by no means difficult; but it cannot be properly given without entering into some details. To these, then, we must now address ourselves. We must account for various expressions which lie scattered through the writings of the Reformers—unfavourable, at first sight, to a belief in modern miracles—ere we adduce the testimony of the same Reformers on the other

side. Of such testimony we have abundance to bring : we find them admitting miracles ; we find them alleging miracles ; nay, we find some of them working miracles. But, first, we must set forth the general principles which afford the true explanation of language, confessedly and not unfrequently employed by them ; language which, to all appearance, discourages the expectation of miraculous manifestations.

There are three things, then, by which such language may be accounted for :

I. By the views, commonly prevalent among them, on the subject of the Apostolic commission :

II. By their opposition and hostility to the spurious miracles of Papists and fanatics :

III. By the continual challenges addressed to them by their opponents, to prove by miracles the truth of their doctrines.

I. We may account for expressions in the Reformers, unfavourable to the doctrine of miracles, first, *by the views, commonly prevalent among them, on the subject of the Apostolic commission.*

The views to which I refer, and they may have derived them from some of the Fathers, were briefly these :

—That the commission given by Christ to his Apostles, “ Go ye into all the world, and preach the Gospel to every creature \*,” was by Him intended, not, as it is generally understood by orthodox believers in modern times, for his church in every age to the end of the world ; but for the

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\* Mark xvi. 15.



Apostles, or for the Apostles and their immediate successors, alone :

—That the Apostles, having received this command, actually performed and fulfilled it in their own persons ; that they went literally into all the world ; that the work was then done and finished once for all ; that the world was then evangelized ; and that nothing of the kind was left to be done in subsequent ages :

—That our Lord's promise of miraculous aid, accompanying the commission (" These signs shall follow," &c. †) was given for their support and furtherance in the execution of that commission : and, consequently,

—That, as the commission was fully executed in the first ages, the promise was then, also, fully performed and exhausted ; no longer stands good ; and affords us no authority for expecting, in the present day, any such miracles as are therein enumerated.

Here then, while in some passages of the Reformers miraculous occurrences are explicitly recorded and alleged, the reader will see one reason why, in others, the idea of modern miracles is more or less discouraged. The reader has had before him, in the second chapter, a passage which shews that this view of the Apostolic commission, as wholly accomplished in the first ages, was not strange to the mind of Augustine. I refer to the citation where he speaks of the "*world*" as having believed, once for all. Yet we saw clearly that Augustine did not deny all miracles, but

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• Mark xvi. 17, 18.

alleges one which occurred under his own observation. That the same view was prevalent among the Reformers, may be easily proved by citations from their writings. The rule which I conceive to be generally prevalent is this : That wherever we find a Reformer who appears, in particular expressions, to discourage post-Apostolic *miracles*, we are sure to find him, in some part of his writings, speaking of the Apostolic commission *to preach the Gospel to all the world*, as confined, more or less strictly, to the Apostolic age : I mean, that, if he appear to give up the promise, " These signs shall follow them that believe," as applicable to the present age of the church, he has no clear view of the command, in the same application, " Go ye into all the world." And, therefore, expressions apparently unfavourable to miracles, used under such circumstances, cannot be fairly employed against or by those who hold the direction to preach the Gospel to all nations to be still in force. I do not mean to offer the above rule, respecting the Reformers, as one which prevails without a single exception ; but hitherto, after some search, I have not met with so much as one.

Connected with this opinion of the Reformers was another, not entirely according with views now generally entertained. The great impression, as many of them supposed, having been made on the world at the beginning, they did not, as we do, expect the Gospel to go on spreading and extending itself from their own time forward to the end, till at length all the world should be converted ; but were rather of opinion that the end would

soon come, without much further extension of evangelical truth ; and would come upon a world containing but few believers amongst the multitude of the ungodly. That, under such circumstances, they looked not for further miracles—I mean, for further miracles in aid of the propagation of the truth—is not to be wondered at. But we see, at once, that the view affords no support to those deniers of miracles who regard the commission to evangelize the world as still standing good. They did not expect the miracles, because they thought the work was done : we think that the work still remains to be done, and therefore ought still to be looking for the miracles.

Examples crowd on us. But first, that I may not be misunderstood, let me cite a passage or two from writers, who, instead of *rejecting* both, miracles and missions, *retained* both. I do not allege the writers in question as names possessing any great authority ; but simply for the purpose of shewing how the two things *go together*, whether in the way of rejection, or in the way of admission. Grotius, for instance, stedfastly advocates post-Apostolic *miracles* ; and he, also, advocates post-Apostolic *efforts for the propagation of the Gospel*. Thus, to begin with the latter, he says, speaking of his work on the Truth of Christianity,

“ For my design was ” (in some verses) “ to accomplish a work, useful indeed to all my countrymen, but especially to sailors ; in order that, in the tedious leisure of which they have so much at sea, they might rather employ their time to some useful purpose, than, as is the practice with too many, beguile it. Therefore, commencing with the praise of my native land, which, in nautical skill is without a rival, I encouraged them to make use of this art, as

a Divine benefit, not merely for their own profit, but for the *propagation* of the true, or, in other words, of the *Christian religion*: for that the materials to work upon were not wanting; inasmuch as, in their long voyages, they are continually meeting either with *Pagans*, for example, in China and Guinea; or with *Mohammedans*, as among the Turks, Persians, and Moors; or with *Jews*, and those, too, professed enemies of Christianity, in most parts of the world\*.”

Such were the views of Grotius on the duty of *propagating the Gospel*. He is for making his sea-faring countrymen missionaries both to Jews, Mohammedans, and Pagans. And Grotius, we shall find, decidedly contends for post-Apostolic *miracles*. His sentiments are thus given in Poole's Synopsis. After the citations of miraculous testimonies from the Fathers, respecting demoniacal possession and dispossession, already given in a former chapter, the extract thus proceeds:

“ But, inasmuch as far later times are full of testimonies to this point, I know not from what motive some persons restrain the gift to the first ages. While I readily grant to such persons, that there was a richer abundance of miracles in order that the foundation of so great a structure might, in spite of the world's power, be laid, I cannot with them perceive why we should believe that this promise of Christ has ceased to be in force. Wherefore,

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\* “Propositum enim mihi erat omnibus quidem civibus meis, sed præcipue navigantibus, operam navare utilem, ut in longo illo marino otio impenderent potius tempus, quam, quod nimium multi faciunt, fallerent. Itaque sumpto exordio a laude nostræ gentis, quæ navigandi sollertia cæteris facile vincat, excitavi eos, ut hac arte, tanquam divino beneficio, non ad solum tantum quæstum, sed et ad veræ, hoc est, Christianæ religionis propagationem uterentur. Neque enim deesse materiam, cum per longinqua itinera passim incurrerent, aut in Paganos, ut in Sina et Guinea; aut in Mahumetistas, ut sub imperio Turcæ, Persæ, et Pænorum; tum vero Judæos, et ipsos jam Christianismi professos hostes, dispersos per maximas partes terrarum orbis.”—De Veritate. Ed. Hagæ, 1724. Some editions, I believe, omit the passage. Is it that the doctrine of Christian Missions was deemed improper for our schools?

if any one now preach Christ, as He would have himself preached, to the nations that know him not (for miracles are peculiarly intended for such, 1 Cor. xiv. 22), I doubt not that the promise will still be found to stand good: 'for the gifts of God are without repentance' (Rom. xi. 29): but we, whenever the fault lies in our own sloth or unbelief, throw the blame on Him\*."

Various instances of miracles, recorded in history, are alleged by Grotius, also, on other passages of Scripture †. Grotius, then, advocating *missions*, is also an advocate of *miracles* as their accompaniment. In the concluding sentences of this last citation we have the two, indeed, together.

I now proceed, for the purpose of illustration as before, to quote a Popish writer. First, as to *missions*.

"Into all the world ‡.—As far and as wide as it extends, one into one country, another into another. *It was impracticable for the Apostles literally to visit the whole world.* But he speaks thus to the Apostles, as also to their helpers and *successors*, as I have observed on St. Matthew's Gospel §."

Who are meant by a Roman-Catholic writer,

\* "Cum vero multo etiam seriora secula plena sunt testimoniis ejus rei, nescio qua ratione moti quidam id donum ad prima tantum tempora restringant; quibus ut uberiores fuisse miraculorum copiam ad jacienda tanti ædificii fundamenta contra vim mundi facile concedo; ita cum illis exspirasse hanc Christi promissionem cur credamus non video. Quare, si quis nunc etiam gentibus Christi ignaris (illis enim proprie miracula inserviunt, 1 Cor. xiv. 22), Christum, ita ut ipse annunciari voluit, annunciet, promissionis vim duraturam non dubito. Sunt enim *ἀπερα-μελητα του Θεου δωρα*, Rom. xi. 29. Sed nos, cujus rei culpa est in nostra ignavia aut diffidentia, id solemus in Deum rejicere."—See Poole's Synopsis, on Mark xvi. 17.

† Matt. xvii. 20; Mark xvi. 18.

‡ Mark xvi. 15.

§ "IN MUNDUM UNIVERSUM, quam longe lateque patet, alius in unam, alius in aliam regionem. Fieri non potuit ut Apostoli universum absolute mundum obirent: sed ita Apostolis loquitur, ut et adjutoribus ac successoribus eorum, quemadmodum diximus ad Matthæum."—Lucas Brugensis, Ed. Antwerp. 1606.

when he speaks of the *successors* of the Apostles, I need not say.

Secondly, as to *miracles*, in *connexion* with *missions* :

“This is the reason why, as I was saying, miracles, after the time of the martyrs, became rarer. I say rarer, *for every age has had its own*, according to the appointment and government of Divine Wisdom, and the necessity or advantage of the church. Wherefore, even at the present day *miracles are not wanting*—not only in those *newly discovered regions, to which the Gospel is communicated*; but also at home, whence, alas! because so little fruit is brought forth, and heresy is so frequent, it is being gradually removed\*.”

Thus, when writers maintain the duty of propagating the Gospel, and regard the Apostolic commission to that effect as given to the Apostles not for themselves alone but also for their successors, we find them also maintaining the continuance of miracles in the church. Now, on the contrary, let us proceed to other examples; from which it will be plain, that those who are, in particular passages, *less decided* as to the continuance of miracles, were also less decided as to the application of the Apostolic commission to any ages but the first; so that, either way, the two things go together.

For instance, P. Martyr, in a passage to be hereafter examined more closely. Speaking of

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\* “SEQUENTUR.... Hac causa est, ob quam, post martyres, quod dicebam, rariora fuerint miracula : rariora inquam, nulli enim sæculo sua defuerunt, secundum Divinæ Sapientiæ ordinatissimam moderationem, et Ecclesiæ sive necessitatem sive utilitatem. Quare nec hodie miracula desunt, non solum in regionibus illis novis, ad quas evangelium transfertur, sed etiam in his nostris, a quibus, ob defectum fructus, et frequentes hæreses, paulatim aufertur, proh dolor!”

the miracles comparatively ceasing in the promised land, after they had been granted to the Israelites in the wilderness, he says,

“ After the same manner miracles are now also withdrawn, *the Gospel having been diffused throughout the whole world* \*.”

(That Martyr did not regard miracles, however, as *wholly* withdrawn, will be clearly seen hereafter).

So Beza :

“ Yet this office ” (the Apostolic function) “ was not either committed to Peter only, or *perpetual in the church of God* †.”

In like manner, the words of our Lord, “ As my Father hath sent me, even so send I you ‡,” are interpreted by Beza, in his margin, as applying to the Apostles alone.

So Calvin :

“ The purport of the passage is, that they ” [the eleven], “ by preaching the Gospel every where, *should bring all nations* to the obedience of faith ; and also, that they should seal and accredit their doctrine with the sign of the Gospel §.”

Thus the bringing in of the nations to the obedience of faith, by the preaching of the Gospel, was to be properly the work of the eleven Apostles and of the first ages. No wonder if, with such

\* “ Eadem ratione miracula nunc quoque sublata sunt, cum evangelium per universum orbem diffusum est.”—On 1 Cor. xii. Ed. Tiguri, 1579.

† “ Neque tamen hoc munus fuit aut uni Petro demandatum, aut in Ecclesia Dei perpetuum.”—Beza’s New Testament, Cantab. 1642. Note on Mark xvi. 15.

‡ John xx. 21.

§ “ Summa autem est, ut Evangelium ubique prædicando, in fidei obedientiam gentes omnes adducant [undecim discipuli] : deinde ut doctrinam suam obsignent ac sanciant Evangelii signo.”—Ed. Amstel. 1667.

views, miracles, in aid of this work, were also limited to the same persons and times.

The same views we may illustrate from Fuller.

“ A miracle is a work of God, passing the power of nature ; done for the confirmation of faith *on the mission generally of a new ministry.*” [Having expounded this definition, he goes on, in the next page], “ Now that *such* miracles long since are ceased, appears by the confession of ancient Fathers, and most ingenious” (ingenuous) “ Romanists \*.”

It is clear that the above definition of miracles, as generally intended for the confirmation of a new ministry, is one which tends to limit them to the first ages of the Gospel. But it is equally clear that the definition does not so limit all miracles, but those which attest a new ministry alone.

In the work commonly called Poole's Annotations, a strange mixture of good and bad, we find our Lord's charge to the Apostles, Matt. xxviii. 19, entirely limited to the first ages. “ They ” (the Apostles) “ were first to preach and to baptize amongst the Jews, and then thus to disciple all nations. Pastors and teachers who succeeded the Apostles *were not under this obligation*, but were to be fixed in churches, gathered, as we learn from the Acts of the Apostles, and the Epistles of the Apostles. They by this commission have authority in any place to preach and baptize, but are *not under an obligation* to fix no where, but to *go up and down preaching* in all nations.” I am not going to discuss in what sense these views are erroneous, or in what sense correct. It is evi-

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\* Book VI. p. 330.



dent, however, that, with such sentiments, it is very *natural* for the same writer to say, at the end of the note, “ What Mark addeth concerning the signs that should follow those that believed, had a particular reference to the times immediately following Christ’s ascension into heaven,” &c. But this proves nothing as to what his opinion respecting modern miracles would have been, had he believed that the commission to go into all the world, and preach the Gospel to every creature, extended to modern times.

Some of the Reformers, regarding the command to go into all the world as applying, in its literal sense, to the Apostles only, yet being unwilling to lose all improvement of it as applying also to the time present, use it, in an accommodated sense, as a persuasive against monkery, and as a proof that men should not seclude themselves, but go amongst others, in order to proclaim to them the way of salvation ; thus employing a command which respects the ends of the earth, as a rule of conduct within the limits of the visible church. For instance : Melancthon, on John xx. 21, “ As my Father hath sent me, even so send I you :”

“ Fourthly, we may learn from these words the obligation to minister in the Gospel, and rebuke the opinion of the monks and similar characters, who think it either devotion or wisdom to shun the duties of the public ministry, and hide themselves in retreats, as if they were to lead their life in concealment. But, inasmuch as the Son of God came forth from his secret dwelling-place in order to teach, and to confirm what he taught, in order to be made a sacrifice, and to send his Apostles that they might gather a church out of all nations, though, without great tumults, the object could not be accomplished, he therefore taught

us also, that, being duly called, we execute our ministry, and hide not ourselves in cells \*."

Thus arguing, from the text, against monkery, but not for missions to the heathen, it is no wonder if Melancthon is found, in other places, undecided respecting such miracles as are promised in support of missions.

Connected with this opinion of some of the Reformers, that the work of evangelizing the world was assigned to the Apostles, or to the Apostles and their coadjutors, alone, and was accomplished by them as far as it ever will be accomplished, was their idea, already referred to, (so opposite to ours, that the Gospel will go on spreading till the whole world is converted), that the end would soon come, without any considerable extension of the Gospel, beyond the limits which it had already reached in their own days. Such was the view of Melancthon.

" Let us expect that deliverance, which the very mutations of kingdoms shew to be not far off. Daniel testifies, that when the fourth monarchy is destroyed judgment will come. Ezekiel testifies, that, a little before the last judgment, Gog and Magog (that is, the Scythians) will lay waste the church ; which is what the Turks are now evidently doing ; and their rapid progress and great successes shew that the last day is approaching rapidly. The time,

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\* "Quarto, necessitas serviendi ministerio Evangelii ex hoc dicto discenda est, et taxanda monachorum et similium opinio, qui putant cultum Dei aut sapientiam esse, fugere publicam administrationem, et abdere se in latebras, juxta illud, *λαθε βιωσας*. Cum autem Filius Dei ex sua arcana sede prodierit, ut doceret, et ederet testimonia doctrinæ, ut fieret victima, et miserit Apostolos, ut ex omnibus gentibus colligeret Ecclesiam, etiamsi hoc sine magnis tumultibus fieri non poterat, ideo nobis quoque præcepit, ut vocati fungamur ministeriis, nec abdamus nos in latebras."—Op. Ed. Witteb. 1563. Pars iii. p. 870.

also, predicted by Elias, is nearly fulfilled, Six thousand years the world, and then destruction\*.”

With these views accorded those of Caspar Peucer, in his dedication of Melancthon's works :

“ These expressions testify, both that there will be unto the last a church of the elect, and that it will be small, and consisting of a few, who will be despised and depressed †.”

This same opinion, that the church of Christ was not to go on gradually increasing to the last, but to be small at the end, will be found in Cartwright, the learned opponent of the Rhemists †. That persons, then, entertaining such views, had no very ardent expectations of miracles in aid of the further propagation of the Gospel, is not to be wondered at. Yet this by no means proves that they denied all miracles. That the contrary was the fact, will be shewn hereafter.

Thus many expressions of the Reformers, apparently unfavourable to post-Apostolic miracles, may be explained by the views, commonly prevalent among them, on the subject of the Apostolic commission. They thought that the commission, to go forth and preach the Gospel to all nations,

\* “ Expectemus liberationem, quam ipsæ mutationes regnorum significant, non procul abesse. Daniel testatur destructa quarta monarchia venturum judicium. Ezechiel testatur paulo ante extremum judicium Gog et Magog (id est, gentes Sythicas) pervastaturos esse ecclesiam, quod jam manifeste faciunt Turci, et celeritas cursus eorum, ac magnitudo successorum, significat accelerare novissimum diem. Et pene completum est tempus prædictum ab Elia, Sex millia mundus, et postea destructio.”— Pars iii. p. 7. (On the Gospel for the Second Sunday in Advent.)

† “ Hæc dicta testantur, et fore postremo tempore Ecclesiam electorum, et fore exiguum et paucorum, qui spretri erunt et abjecti.”—Epist. Dedic. ad finem.

‡ Confutation of the Rhemists. 1618. On Mark iv. 31.

was limited, more or less exclusively, to the first ages: and the more strictly they held this doctrine, the less likely would they be to regard miracles, in confirmation of the Gospel, as intended for any subsequent period. They viewed the command, "Go ye into all the world," and the accompanying promise, "These signs shall follow," as connected. And so far they were right. They did not separate Scripture, as the bulk of religious professors now do. They did not regard the command as standing good, but the promise as withdrawn. Their conflict was internal. Their war, with Papal error, lay within the limits of Christendom. Had they been led to look without; had their attention been fixed upon the command to go forth, instead of being withdrawn from it, as it necessarily was, by their struggle with the foe within the camp; had they possessed it as a truth settled in their minds (which we see they did not), that the work of evangelizing the world was not for the Apostles only, but for them and those who came after them to the end of time; we then probably should have found them equally clear in the assurance, that, for support in this work, miraculous aids were still to be expected at the Lord's hands. And, from all my researches hitherto, I think I may venture to say, that if the opponents of post-Apostolic miracles will shew me any one writer of credit amongst the Reformers, whose writings are of sufficient bulk to afford the means of fairly determining his sentiments, and who views *the command to go forth* as in any degree standing good, I will undertake to shew, that, in the same

degree, he maintained or admitted *the doctrine of miracles* as equally permanent. Thus modern professors, maintaining missions and denying miracles, occupy a curious position, and are left quite alone.—I know, I know, that these statements of mine must give them great offence; and perhaps I shall have to smart for them, even by greater penalties than any that I have incurred already. But depend upon it, my dear friends, you must take miracles and missions together, ere you get right, for they go together: you must accept this truth, you must look at it and like it, you must acknowledge it, you must act upon it, ere you come to stand upon the proper ground. God be thanked for whatever measure of success has attended our missionary endeavours on the present system. Without taking to ourselves the promise, we have attempted to execute the command; and He has graciously owned and blessed the effort. When believers attempt to perform any thing that God commands, even without relying, as they ought, on what he promises, He often acknowledges the attempt by a certain portion of success. But depend upon it—now, bear with me; hear me with patience—depend upon it, that if ever a Missionary Society shall be formed by men of God acknowledging these sentiments; by men free from all new-fangled views, nonsense, and objects of their own; by men who hold the promise of miraculous aid as belonging to missionary efforts in these days; by men who, *holding* such principles, will not desert and betray those who *avow* them, but will themselves avow them, act upon them, and establish

and conduct the Society according to them ; by men who will thus proceed, stedfastly excluding from the management all those who deny these principles, or who, privately holding them, dissemble ; DEPEND UPON IT, a Society so formed would start with the fairest prospects of a blessing, by which all other societies would soon be eclipsed and thrown into the background ; and THAT, in all probability, would prove to be the Society destined to gain the bulk of the success, less or greater, whether amongst Jews or Gentiles, designed for such institutions, up to the period of Christ's second coming.

II. The language of the Reformers, which has been regarded as unfavourable to all miracles, may be accounted for, secondly, *by their opposition and hostility to the spurious miracles of Papists and fanatics.*

Even such miracles the Reformers do not always deny to have been real, any more than the Fathers do, in speaking of the miracles of heretics in *their* days : and this is a point on which we shall have more to say hereafter. In speaking, however, on this subject, they do occasionally use language, which we must now notice, in order to shew that it is by no means intended as excluding all miracles.

Thus Calvin writes,—

“ But this passage shews to what end we must refer miracles, unless we would pervert them to serve the purposes of delusion ; namely, to the furtherance of the Gospel. Whence it follows, that God's holy method and disposition is inverted, if miracles, being detached from the word of God, of which they are the appendages, are

abused for the purpose of recommending *impious doctrines*, or giving a colour to *corrupt ordinances* \*."

It is evident that these words are not directed against miracles, but against the abuse of them.

So Luther, after stating that he desired not visions, dreams, &c., though he had no wish to deny the reality of such communications when made to others :

" For I am actuated by that infinite multitude of illusions, sleights, and impostures, with which, *under the Papacy*, the world has long been horribly duped by Satan †."

Here he has no intention to deny miracles generally; for afterwards, having observed that Scripture is sufficient, he adds,

" But, as I said, this consideration is for myself alone. I would not venture, in alleging it, to lay down restrictions for others ‡."

So again, in exhorting a friend to be particular in investigating a certain miraculous occurrence :

" For, up to this time, I have been wearied with so many deceptions, devices, subtillies, lies, artifices, &c., that I am forced to be on my guard against giving credit to every thing and every body, excepting only what I know to be done and said by myself: such is now the power of the devil, the wickedness of the world, and the effrontery of

\* " Docet autem hic locus quorsum referri debeant miracula, nisi ea in perversas corruptelas trahere libeat: nempe, ut Evangelio subserviant. Unde sequitur, sanctum Dei ordinem inverti, si a verbo Dei avulsa (cujus sunt appendices) ad ornandas impias doctrinas, vel fucandos vitiosos cultus trahuntur."—Ed. Amstel. 1667. End of Remarks on the words " Sermonem confirmante," Mark xvi. 20.

† " Moveor enim infinita illa multitudine illusionum, præstigiærum, imposturarum, quibus mundus horribiliter sub Papatu longo tempore deceptus est per Satanam."—See his remarks on Joseph's dream, as quoted by Seckendorf, Ed. Francofurti, 1692. Lib. iii.

‡ " Sed, ut dixi, hæc ratio mihi peculiaris est, qua nihil aliis præscribere ausim."

men. Wherefore be on your guard, and take care of yourself, lest you also be deceived, and I by you \*."

On the prophecy of Joel, again, Luther *appears* to deny the extraordinary gifts of the Spirit; but there he is speaking against fanatics. His argument is, that such gifts are needed where there is any new word or revelation; but that fanatics have no such gifts, and therefore the new things which they teach are not to be credited.

To come nearer home, Jewel is found occasionally using very strong language against miracles. But here again we have to do with a writer most decided in his opposition to Popery, and writing with a view to that subject.

Fox is another example. Miraculous occurrences, as we have seen, are admitted and alleged by Fox. Yet Fox is decidedly against the monkish miracles; for example, those of Adelmus†, and those of Dunstan‡. So also, he discountenances the miracles of A. D. 927-933 §; yet, just before, he gives a case as crediting it.

Fuller, again, to come down a little later, whose error in wresting the meaning of Augustine we have already noticed, seems to have been influenced not so much by a desire to deny all miracles, as to expose the false miracles of the Papists. Thus he writes:

"Of false miracles, many broods whereof were hatched in monasteries.—

\* "Nam ego tot fucis, dolis, technis, mendaciis, artibus, &c., hactenus sum exagitatus, ut cogar difficilis esse ad credendum omnia et omnibus, nisi quæ ego scio me facere et dicere. Tanta est diaboli vis, mundi malitia, et hominum confidentia hodie. Quare vide et prospice tibi, ne quoque fallare, et ego per te fallar."—Letter to Andr. Ebert. See Luthers Briefe. Ed. Berlin, 1828. Fünfter Theil. pp. 12, 13.

† Acts and Monuments, i. p. 139. ‡ Ibid. p. 175. § Ibid. p. 165.



“Such false miracles are reducible to two ranks :

“1. Reported, but never done.

“2. Done, but not true miracles, as either the product of nature, art, or satanical machination\*.”

Concerning all these writers, and others, we shall have to notice, presently, that they record miraculous occurrences; of some, that they actually experienced them, or were even the honoured instruments by which they were accomplished. Such is the fact; but this fact, by a tacit conspiracy pervading centuries, ecclesiastical history has, in these last times of the world, contrived more or less to keep out of sight. And having succeeded in this, she has availed herself of expressions, which would never have been so perverted had the facts been known, to make that be received as a denial of all miraculous grace, which was intended only as a caveat against the spurious miracles of Popery and fanaticism. Considering how Luther had to strive with fanaticism on the one hand, and with Popery on the other, it is no wonder that we find in him but a qualified recognition of post-Apostolic miracles. But here lies the excellency of the Reformers, and their difference from many who pretend to be their successors,—that, denying popish error, they did not so deny it as to reject the truth of which it was the counterfeit. We, on the other hand, have shewn ourselves clumsier craftsmen in theology; and, in clearing the fabric of its superfluities, have sometimes, too incautiously, removed the stones of the edifice.

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\* Church History of Britain. London, 1655, p. 332.

III. The language of the Reformers, on the subject of miracles, may be accounted for, thirdly, *by the continual challenges, addressed to them by their opponents, to prove by miracles the truth of their doctrines.*

This third consideration is most important, if we would fully understand the language of the Reformers on the subject of miracles. But here there is need of explanation. The case stands thus. The Romanists were constantly calling upon the Reformers to prove, by miracles, the truth of the doctrines which they maintained : alleging, that, as the doctrines were new, they needed miracles in support of them. But observe the godly wisdom and caution generally exhibited by the Reformers in this matter. Had they *allowed* this claim, they would have stood at once committed by the concession—they would have at once conceded, that which the Romanists assumed, *that they taught a new doctrine.* Consequently, they very properly *denied* the claim. Their answer was to this effect :—“ No. Our doctrines are those of the primitive church ; the doctrines of Christ and his Apostles. If therefore you want miracles, we appeal to those which Christ and his Apostles wrought, and which proved the doctrines when they were promulgated. We offer no new doctrines : we do but revive the doctrines then set forth. Our doctrines, then, are proved by all the miracles which they performed ; and, in the way of further proof, you have no right to ask for any others.” It stands to reason, that, when asked for miracles upon such grounds, and under such circumstances, this was a wise answer for the

Reformers to give. Observe, then, the complete mistake, if advantage is taken of such replies to argue that the Reformers acknowledged no miracles whatever. Miracles they certainly did acknowledge, experience, and perform, as we shall presently see: but miracles in attestation of their doctrine, as new, they were not bound to produce; because its being new was the very point which they denied, and their adversaries asserted. There is nothing in the above representation or statement of the case, but what admits of the fullest proof.

*First*, As to the continual challenges on the part of the Romanists.

Lucas Brugensis, for instance, thus accounts for Calvin's calling in question certain miracles:

"To wit, because his own doctrine is devoid of all miracles; whereas it had far *the greatest need of them, because it was new*, and altogether at variance with the doctrine publicly received in the church, throughout all former ages\*."

So the Rhemists, again, as quoted by Cartwright, in his "Confutation:"

"If the Jews had not sinned by refusing Christ, in case he had not done greater miracles than any other, then were it a great folly of Catholics to believe Luther's or Calvin's *new opinions, without any miracles at all*†."

"But, as for heretics, they never can do it" (cast out devils), "nor any other true miracle, *to confirm their false faith* ‡."

"*Heretics, that can work no miracles* §."

\* "— nimirum, quia ipsius doctrina miraculis omnibus destituitur, quibus tamen longe maxime opus habebat, eo quod nova esset, et a doctrina, superioribus omnibus sæculis publice in Christi ecclesia recepta, prorsus dissentanea."—On Mark xvi. 17.

† On John xv. 24.

‡ On Matt. xvii. 19.

§ On 1 Thess. ii. 9.

*Secondly*, as to the mode of meeting these challenges on the part of the Reformers. For instance, Calvin :

“Whence also it follows, that those persons are guilty of the foulest calumny, who use it as an argument against us that our doctrine is without the support of miracles : as if indeed it were not *that very same doctrine* which Christ once authenticated by the most abundant evidence \*.”

. So Cartwright :

“That you may prove yourselves to be an adulterous generation, and Jewish people, which, having had the doctrine that Luther and Calvin taught sealed up with so many miracles *done by Christ and his Apostles*, yet still ask after signs and wonders, as if the miracles which our Saviour Christ did were in vain, and not sufficient to draw belief unto *his doctrine* †.”

“ — us which make no profession to do miracles, but content ourselves with the miracles of Christ and his Apostles, as *those which are sufficient seals* of the doctrine which we teach ‡.”

To the same effect Fuller :

“When the importunity of Papists presseth us to produce miracles to attest our religion, we return unto them, That *ours is an old faith*, founded long since on the Scriptures, and we may justly lay claim to *all the miracles in the New Testament* to be ours, because done in demonstration of that doctrine which we at this day do defend, and are the seals of that Instrument, the writing wherein we desire and endeavour to maintain and practise §.”

Thus the Romanists challenged the Reformers to work miracles in support of their doctrine, on

\* “Undè etiam sequitur, putidam esse eorum calumniam qui doctrinam nostram miraculis destitui objectant. Quasi vero non eadem illa sit quam Christus satis superque olim obsignavit.” On Mark xvi. 17.

† On John xv. 24.

‡ On Mark xiii. 22.

§ Church History, book vi. p. 330.

the plea of its being *new*; while the Reformers replied that it had *no novelty in it*, and therefore *needed no miracles*, being sufficiently evidenced by those wrought in the beginning of the Gospel. This was, doubtless, a wise answer; and, indeed, the only answer they could return without committing themselves: but their returning it is no proof that they disowned all miracles, and we shall soon find that they did nothing of the kind.

The reader has now seen the three principal causes of the unfavourable language occasionally used by the Reformers on the subject of miracles, and by some mistaken for language unfavourable to *all* miracles: namely, their peculiar views respecting the Apostolic commission, their hostility to miracles of a spurious character, and the challenges addressed to them by their opponents. Other circumstances might be here pointed out: for example, that Luther occasionally used expressions unfavourable to miracles, with a peculiar reference to *himself*, as standing on the truth of the Bible, and as finding this sufficient ground, without the aid of miracles: which expressions have been applied in a much larger sense (through neglect of the context), as if he spoke against all miracles:—and again, that he, or other Reformers, may have occasionally spoken of the comparative *fewness* of miracles in the latter ages of the church; and that they have been represented as speaking as if the age of miracles were past. But on these details we need not dwell. I now go on to the second part of the subject, which will include the examination of the evidence against miracles adduced from the Reformers by Mr. Noel.

## PART II.

In the course of Mr. Noel's argument on Mark xvi. 17, 18, he alleges the authority of the Reformers in the following passage :

" Calvin on this passage writes thus : ' We are not to refer to individuals this gift (of miracles) bestowed upon believers ; for we know that the gifts were variously distributed, so that the power of miracles belonged only to a few.... The possession of the power by a few, was sufficient to testify the glory and Deity of Christ.... Although Christ has not expressed whether he meant the gift to be temporary or perpetual, it is more probable that it was to be temporary.... Certainly, we see that the working of miracles ceased not long after ; or, at least, that the instances were so rare as to justify the conclusion that they were not to be common to all ages.'

" *P. Martyr.*—' Whence their argument fails who say, that because we find in Mark that certain signs were to follow them that believe, which do not take place among us, we must acknowledge that the church of our day is without faith. They are deceived. Miracles were like the trumpets and heralds by which the Gospel was recommended : for as the Law of Moses received authority by means of various miracles wrought at Sinai and throughout the wilderness, which ceased after the people entered the land of promise, so miracles have ceased now also, since the Gospel is diffused through the world. The promise, then, in Mark did not relate to all times.'—(*Comment on 1 Cor. xii.*)

" *Bucer.*—' Both this text (John xiv. 12) and Mark xvi. 17 are to be understood, not of any believers, but of those in the Apostolic age.'—(*Comment on John xiv. 12.*)

" *Pellican.*—' In the beginning of the church miracles were necessary, that their faith might be confirmed and nourished ; but, the faith of the church being confirmed, they are no longer necessary.'—(*Comment on Mark xvi. 17.*) \* "

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\* Remarks, pp. 15, 16.

To this passage Mr. Noel refers in the following sentence.

“ We have already seen, that, among the Reformers of the sixteenth century, Calvin, Bucer, Peter Martyr, and Conrad Pellican, expected them not: to these I may add Beza, Musculus, Bullinger, and Luther: nor do I believe that the name of a single Reformer of eminence, either in this country or on the continent, can be adduced as holding a contrary belief\*.”

And in reference to the four additional names here given, we have the following note.

“ *Beza*.—See his Homilies on the Passion of Christ.

“ *Bullinger*.—See his Commentary on Matt. x. 1, at large.

“ *Luther* was accused, by Maimbourg and others, of attempting in vain to cast out a devil. The true narrative is preserved by Seckendorf. ‘ *Puellam octodecim annorum ad Lutherum adduxerant quam obsessam a dæmone esse aiebant. . . . inde Lutherus populum affatus est, monuitque, miraculis expellendi dæmonia hoc tempore locum non esse, neque plantatam jam ecclesiam opus illis habere, ritum quoque pontificium non esse sequendum, sed orationibus potius contra hunc spiritum utendum. . . . Deo etiam tempus et modum poni non debere, quo dæmonem ejicere vellet, ita enim Deum tentari; sed continuendas esse preces, et horam, quam Deus liberationi destinaverit, patienter expectandam.*’—(*Seckendorf: Historia Lutheranismi*, lib. iii. p. 633).

“ *Musculus*.—‘ *Divino itaque consilio factum est ut non miracula, sed Evangelii prædicatio duraret in orbe alioqui si in miraculis esset Electorum fides, male nobiscum ageretur ante quorum tempora miracula. . . . jam diu cessarunt. Usus eorum erat ut doctrina apostolorum confirmaretur.*’ (*Musculus on John vi. 69.*) †”

Each of these citations demands a separate

\* Remarks, pp. 17, 18.

† Ibid. p. 18.

consideration. But, with regard to the first four—namely, those bearing the names of Calvin, Martyr, Bucer, and Pellican—I beg to have it particularly observed, that these, as well as the remainder, are alleged by Mr. Noel in reference to the general question : in other words, that, though they are adduced by him, in the first instance, in support of his argument respecting a particular passage of Scripture, he afterwards appeals to them as having a more general bearing upon the controversy respecting miracles, saying, “ We have already seen, that, among the Reformers of the sixteenth century, Calvin, Bucer, Peter Martyr, and Conrad Pellican, EXPECTED THEM NOT.” I would also make, in this place, another observation : namely, that having myself had occasion to cite from various authors, nor always at first hand, and being fully aware that, in such a variety of renderings and references, I may have made mistakes, I should be sorry to be understood as speaking of any inadvertence in Mr. Noel’s citations, which I may have to point out, except in that spirit of candid allowance of which, through our common liability to error, we all stand in need : and I beg that this remark may be understood both with regard to what goes before and what is yet to come.

The first citation leads us to inquire what were the sentiments really entertained on the subject of miracles by CALVIN.

“ Calvin on this passage writes thus : ‘ We are not to refer to individuals this gift (of miracles) bestowed upon believers ; for we know that the gifts were variously distributed, so that the power of miracles belonged only to a



few....The possession of the power by a few, was sufficient to testify the glory and Deity of Christ....Although Christ has not expressed whether he meant the gift to be temporary or perpetual, it is more probable that it was to be temporary....Certainly, we see that the working of miracles ceased not long after; or, at least, that the instances were so rare as to justify the conclusion that they were not to be common to all ages."

In this citation, as it here stands, there are one or two expressions that I should like to see rendered differently, although the difference may not be very material. But there is one little word in the original entirely overlooked by Mr. Noel, and a word whose omission or introduction totally alters the bearing of the passage. We are taught in the last sentence, as he gives the passage, that miracles "were not to be common to all ages:" but it ought to be, "were not to be **EQUALLY** common to all ages." Such are the words of Calvin\*; so they stand also in the French edition †; and in the same sense they are rendered in the old English version ‡. Observe, then, the great difference made by this little word. As the passage stands in Mr. Noel's work, Calvin plainly draws the conclusion, that miracles, in some ages of the world, were not to be looked for. Well may Mr. Noel afterwards refer us to the same passage as a proof that Calvin "*expected them not.*" But, as the passage stands in Calvin him-

\* "Ut colligere liceret non **PERÆQUE** omnibus seculis esse communia."

† "Qu'on pouvoit bien appercevoir que l'intention de Dieu n'étoit pas qu'ils fussent **ÉGALEMENT** communs à tous ages."—French Edition (of Geneva?) 1563.

‡ "—tha † they were not **LIKE** common to all ages."—London, 1584.

self, there is no conclusion of the kind! *He* merely argues for the inference that they were not in all ages to be *equally* common, which I have no wish to deny. This is a great danger; and it is one of those things in which the later Puritans, and the Religious World, who have taken their theology from them, have the furthest departed from the doctrines of the Reformation: I mean, by taking things absolutely, which the Reformers advanced only with certain qualifications: for example, by alleging that we have no reason now to expect *any* miracles, whereas the Reformers alleged only that we have no reason to expect *so many*.

That Calvin was not entirely without miraculous faith or miraculous experience, I hope to satisfy the reader before we proceed to Mr. Noel's next citation (from Martyr). But the very passage before us, to which Mr. Noel appeals as unfavourable to miracles, will shew us, when viewed in connexion with the context, that Calvin was by no means the decided opponent of all post-Apostolic miracles. The parts now first given I include in brackets.

“ [17. *These signs shall follow them that believe.* As the Lord had accredited his Gospel by miracles while he was in the world, so he now extends the same power to the time to come, lest his disciples should imagine that it was made dependent on his bodily presence. For it was of great importance that that Divine power of Christ should flourish amongst believers, in order that his resurrection from the dead might be fully evinced, so that his doctrine might survive, and his name abide for ever.] But, though he endows believers with this gift, we must not refer it to every believer in particular: for we know that the gifts were variously distributed, so that miraculous power belonged

only to some\*. [But because that which was given to a few was the common property of the whole church, and the miracles which one performed were effectual to the confirmation of all, Christ fitly speaks of them that believe, without limitation. The meaning, then, of the passage is this: That believers should administer the same power, which had previously been so wonderfully manifested in Christ, in order that, in his absence, the Gospel might be more surely attested: as, in John, he promises that they should do the same things, and greater.] To attest, however, the glory and Deity of Christ, it was sufficient that a few of the believers should be furnished with this power. But although Christ does not expressly state whether it be his pleasure that this gift should be but for a time, or always abide in his church, it nevertheless is more probable that miracles are not promised but for a time, [in order that they might give publicity to the Gospel while new and as yet but little known. It is possible, indeed, that the world has been deprived of this honour, through the fault of its own ingratitude. I, however, am of opinion, that this was appointed as the proper object of miracles, that the Gospel, towards its beginning, should not in any respect want attestation.] And we certainly see that the practice of them ceased not so very long after; or, at least, that the instances of them were so rare, as to justify the conclusion that they are not [EQUALLY] common to all ages †."

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\* In Mr. Noel's version, "to a few." "In the hands of some;" English Translation. "*En quelques uns;*" French Edition.—I do not dwell upon this difference, because Calvin himself twice says "a few," just after. But it is as well to be correct in matters affecting the question at issue.

† "17. *Signa eos qui crediderint, hæc, &c.* Sicuti miraculis Evangelii sui fidem sancierat Dominus quamdiu versatus erat in mundo, ita nunc eandem virtutem in futurum tempus propagat, ne putent discipuli alligatam corporali ejus præsentia fuisse. Magnopere enim intererat vigere inter fideles divinam illam Christi potentiam, ut certo constaret resurrexisse a mortuis, quo superstes maneret ejus doctrina, et immortale esset nomen. Porro quod fideles hoc dono instruit, ad singulos trahendum non est. Scimus enim distributa varie fuisse dona, ut miraculorum potestas nonnisi penes quosdam fuerit. Sed quia commune totius Eccle-

I give this passage as I find it, for miracles and against them. The reader, however, will perceive, that on the principle of selection, more especially if we might also have recourse to the principle of verbal omission, it would be easy to compose from it a paragraph almost as strong in favour of post-Apostolic miracles, as Mr. Noel's is against them. But the sentiments of a voluminous writer are not to be learnt from one extract; especially if that extract was written by him under peculiar circumstances which we do not bear in mind, as Calvin wrote the above passage with a peculiar reference to the use made by Papists of the text to which it refers. We must search, rather, and look further. We must see what he says under different circumstances, and in other places; and not form our general conclusion respecting his sentiments, without a general view of his statements upon the subject in debate.

One clue to the real sentiments of Calvin on the subject of miracles, will be found in his opinion, more than once expressed, on a subject

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sive fuit quod paucis dabatur, et quæ unus miracula edebat, in omnium confirmationem valebant, merito indefinite credentes nominat Christus. Sensus ergo est, fidei ejusdem virtutis, quæ prius in Christo admirabilis fuerat, fore ministros, ut eo absente certior constet Evangelii ob-signatio: sicuti apud Joannem promittit eadem et majora facturos<sup>(a)</sup>. Porro ad testandam Christi gloriam et Deitatem satis fuit paucos ex credentibus fuisse hac facultate ornatos. Quamquam autem non exprimit Christus velitne hoc temporale esse donum, an perpetuo in Ecclesia sua residere, magis tamen probabile est non nisi ad tempus promitti miracula, quæ novum et adhuc obscurum evangelium illustrent. Fieri quidem potest, ut ingratitude sue culpa mundus hoc honore privatus sit. Ego tamen statuo, miraculis hunc proprium impositum fuisse finem, ne qua Evangelii doctrinæ sub initium deesset approbatio. Et certe videmus eorum usum non ita multo post cessasse, vel saltem adeo rara fuisse eorum exempla, ut colligere liceret non PERÆQUE omnibus seculis esse communia."—Ed. Amstel. 1667.

(a) Marg. "*Joun 14. vers. 12.*"

on which commentators differ. I refer to the spurious or satanic miracles, spoken of in more than one passage of Scripture; which some writers suppose to be merely conjurors' tricks; others to be really supernatural operations, though of an inferior kind: for instance, where St. Paul tells us of the coming of the wicked one as being "after the working of Satan with all power and signs and lying wonders\*." Now Calvin, it will be found, maintains the latter view, and regards the wonders as supernatural and real. Thus on the "lying wonders," spoken of by St. Paul, he says;

"He not only calls *those* 'lying wonders,' which are deceitfully and mendaciously contrived by adroit persons to deceive the simple (with deceptions of which kind the whole Papacy abounds, for they are a part of its 'power,' which he has touched upon just before): but herein he places the lie, that Satan perverts the things which otherwise are truly the works of God, and *misemploys miracles* to obscure God's glory †."

That Calvin here means to represent Satan as really working miracles is clear from what follows:

\* 2 Thess. ii. 9.

† "Signa mendacia appellat, non tantum quæ falso et mendaciter finguntur ab astutis hominibus ad ludendos simplices (cujusmodi fallaciiis scatet totus Papatus: sunt enim pars ejus potentie quam prius attigit) sed mendacium in eo statuit, quod Satan, quæ alioqui vere sint Dei opera, in adversum finem trahit, et miraculis abutitur ad obscurandam Dei gloriam."—On 2 Thess. ii. 9. Ed. 1667.

"Il appelle, *miracles de mensonge*, non seulement ceux qu'on contrefait faussement et par illusions, et par lesquels les affronteurs decoyvent les simples: (comme on voit tout la Papeauté estre remplie de telles piperies: car se sont une partie de ceste puissance, de laquelle il a fait mention ci-dessus) mais aussi il prend le mensonge en ce que Satan tire a une fin du tout contraire les œuvres qui autrement sont a la verité œuvres de Dieu, et abuse des miracles pour obscurcir la gloire de Dieu."

“ Nevertheless, it is not in the mean time doubtful but that he can deceive men by delusions; of which we have an example in Pharoah’s magicians \*.”

I mention this subject, because there are certain views which go together. In modern times, when even Divine miracles are not conceded, men of course regard all such works as we are now speaking of as mere deceptions, or conjurors’ tricks. But, in former times, these latter were supposed to possess a supernatural quality; and the persuasion was attended with more or less of belief in real miracles. I shall have far more to say on this subject, on coming to speak of the opinions of some other Reformers.

But if Calvin was disposed to depreciate mira-

\* “ Non tamen interea dubium est quin præstigiis illudat: ut in Magis Pharaonis habemus exemplum.”

“ Cependant toutes-fois il ne faut point douter qu’il ne trompe par enchantemens: comme nous en avons un exemple és Magiciens de Pharaon, Exode 7. b. 11.”

The reader must not suppose, however, that Calvin means, even in the case of the magicians, to allege mere tricks of legerdemain. He does not think, indeed, that the magicians of Pharaoh actually effected the changes recorded of them in the Bible (though this, surely, is a point in which less credit is due to Calvin than to Moses); but he still, even on his lower supposition, maintains a satanic operation. “ Whether the change was real or imaginary, I venture not to assert; only that it is more probable that the eyes of the ungodly were deceived by an artifice of Satan.”

“ Verane an imaginaria fuerit mutatio, non audeo asserere: nisi quod magis consentaneum est Satanae artificio delusos fuisse impiorum oculos.” On Ex. vii. 22.

Having been led to make this extract, I must now be permitted to express my own conviction, that Calvin’s view of this particular passage is altogether wrong; and that we can on no sound principle of interpretation understand such words of Scripture as “ the magicians of Egypt did so with their enchantments,” to intimate merely that by the aid of the devil they deceived men’s eyes, or any thing less than that they actually did the works which they are said to have done. No doubt there was something inferior in their performances. Some things they could not do; and, again, “ Aaron’s rod swallowed up their rods.” Yet, if words have a meaning, we must believe that the rods were changed into serpents, as well in one case as in the other.

culous claims in contending with the Papists, we certainly find him speaking of passing events as miraculous, on other occasions and under other circumstances. Thus, with regard to the danger of the exiled believers at Geneva, and their wonderful deliverance :

“By this time a great number of worthless characters had taken arms. One cry prevailed on all sides, that the Gauls were to be killed, and that they had betrayed the city. But the Lord, marvellously keeping watch for his poor exiles, partly cast them into a deep slumber, so that they continued sleeping soundly in their beds in the midst of the horrid outcries ; partly kept them within, so that they should not be affected by threats and the dread of danger. It is certain that not one of them went out of doors ; and the assault of the ungodly was defeated *by this miracle of God* alone, that no one presented himself for the combat. For they had determined (as it afterwards became notorious), if any of them had made an attack, to stand on the defensive ; and thus, having killed some, to advance on the others, as if the fray had begun with us\*.”

It is certain, also, that Calvin occasionally predicted future events ; and the fulfilment of his predictions is distinctly recorded by Beza, in the character of his biographer. For example : Matthæus Gribaldus, a follower of the heresy of Servetus, having been brought to him, Calvin predicted to him that a heavy judgment was about

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\* “Erant jam in armis plurimi nebulones. Una vox ubique sonabat, trucidandos esse Gallos, et urbem ab ipsis proditam esse. Dominus autem, pro miseris suis exulibus incredibiles excubias agens, partim sopore eos perfudit—ut, inter horridos strepitus, suaviter in lectis dormirent—partim continuit, ut minis et periculi timore non fuerint perculsi. Nemo, certe, domo egressus est. Atque hoc uno Dei miraculo fractus fuit impiorum impetus, quod nullus ad conflictum se obtulit. Statuerant enim (ut postea facile innotuit), si qui aggressi essent, se defendere : occisis quibusdam, grassari in alios, quasi a nobis exorta esset seditio.”—Letter to Martyr. *Calvini Epistolæ et Responsa*. Ed. Genev. 1775. pp. 164, 165.

to befall him for his impiety. On this Beza observes,

“Accordingly, what Calvin at that time predicted to him, namely, that a heavy judgment from God was about to befall him for his obstinate wickedness, that he afterwards actually experienced\*.”

Thus the event confirmed the prediction.

But one of the most remarkable circumstances of a supernatural kind, recorded in the life of this Reformer, is the manner in which he was miraculously made acquainted, at Geneva, with a battle that was being fought near Paris. That is, he was miraculously made acquainted with it at the time of its occurrence, and many days before the arrival of the intelligence.

“One thing must not be omitted, that on the nineteenth of December” (1562), “Calvin lying in bed sick of the gout, it being the Sabbath-day, and the north wind having blown two days strongly, he said to many who were present, ‘Truly I know not what is the matter, but I thought this night I heard warlike drums beating very loud, and I could not persuade myself but it was so. Let us therefore go to prayers, for surely some great business is in hand.’ And this day there was a great battle fought between the Guisians and the Protestants not far from Paris, news whereof came to Geneva within a few days after †.”

On this narrative it seems necessary to make a few observations.

1. Though I have taken it from an English work, it will be found, with no material variations, in Calvin’s Life by Beza †. Beza himself, also, evidently records the occurrence as believing it,

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\* “Itaque quod ei jam tum prædixit Calvinus, grave nimirum Dei judicium pertinaci ipsius impietati imminere, hoc reipsa postea expertus est.”—Beza’s Life of Calvin, prefixed to his Epistles.

† Lives of Luther and Calvin, 2d edition. London. 1740. p. 123.

‡ “Neque hic pigebit quidquam animadversione non indignum commemorare Jacebat ex podagra Calvinus in lecto xix Dec. qui dies erat



and as recognising its supernatural character. Here, then, we see the belief of *two*, among the most eminent Reformers, in such miraculous occurrences.

2. The circumstance of the wind's blowing violently\* from the north, seems to be mentioned for the purpose of more strongly marking, what indeed is of itself sufficiently evident, that the sounds could by no possibility have reached Geneva in a natural way. The mention of the fact also proves to us, that the extraordinary occurrence must have attracted notice at the time, while it admitted of examination, and while it was possible to ascertain how the wind was on the day specified.

3. Calvin related what he had experienced in the hearing of many individuals †.

4. The sound which he heard was not faint or doubtful, but as loud as possible ‡.

5. He seems to have been fully conscious of the possibility of self-deception; nay, to have been disposed to think himself under a delusion; but *could not* bring himself to that persuasion §.

6. The deliberate conclusion, to which he had come when he addressed his friends, was, that some great business was certainly in hand ||.

Sabbathi, et boreas jam totum biduum flabat quam vehementissime. Tum Calvinus multis audientibus, Equidem, inquit, nescio quid hoc rei sit, videbar mihi hoc nocte audire tympana bellica quam fortissime personantia, nec poteram mihi persuadere, quin ita se res haberet. Precemur obsecro, nam omnino magni aliquid geritur. Atque hoc ipso die accidit ille apud Druydas acerrimus conflictus, de quo aliquot post diebus Genevæ fuit renunciatum."—Beza's Life of Calvin.

\* "Quam vehementissime."

† "Multis audientibus."

‡ "Tympana bellica quam fortissime personantia."

§ "Nec poteram mihi persuadere, quin ita se res haberet."

|| "Nam omnino magni aliquid geritur."

7. On this conclusion he solemnly acted, proposing prayer\*.

8. The news of the battle, which had actually been fought at the time, coming to Geneva some days after, must have made a solemn impression on all those who had heard, or had been informed of, Calvin's words.

In short, Calvin, and the other Reformers, seem to have been often dealt with, in respect to their views upon supernatural and miraculous occurrences, too much according to the feelings and preferences of those who have professed to give a representation of them. Such persons are themselves hostile to all belief in occurrences of the kind referred to: and consequently, under the influence of this feeling of dislike, and acting from it, they lay hold on a few of the strongest expressions on one side of the question, I mean, on their own; present us with these as affording a fair representation of the writer's general sentiments; overlook (for I really do not think they would in every case wilfully secrete and keep back), overlook, through strong prejudice, preference, and antipathy, all that makes against them; and thus totally mislead those who trust to them for information, deceive the church, and leave it in error. Who, that reads the above account, will pretend to tell us, or even to prove to us by any expressions which can be produced, that either Calvin or Beza had no belief in supernatural and miraculous occurrences? If I am asked, *how*,

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\* "Precemur obsecro."

after all, it comes to happen that such expressions can be found in their writings ; expressions confessedly, if viewed alone, unfavourable to the doctrine of miracles ; my reply is, that I really do not feel myself called upon to solve the difficulty. Perhaps the case is, that the experience of the Reformers in this matter lay above some of their technical statements. This, we shall find great reason to think, was the case especially with Luther. It is the case, indeed, with many Christians. Their religious system, and their religious experience, are often quite different things. The one they have from man, or hold by the sufferance of man ; the other they have from God. Much, as I have shewn in the First Part of this Chapter, is to be explained by the peculiar circumstances in which the Reformers were placed with respect to Papists and fanatics ; much by their peculiar views on another subject—namely, that of the Apostolic commission. But, after all, the difficulty is one for which I am not bound to find a solution. The fact is before us. Whatever Calvin may have written with a view to particular points of controversy, or upon particular texts, it is proved to demonstration, by the narrative now cited, and given in Beza's Life of him, that miraculous occurrences were not totally excluded either from his creed or from his experience. Nor, unless he had gone more or less with some other Reformers, and with some of the Fathers, in the idea that the evangelizing of mankind was peculiarly the work of the first ages, should we ever have met with such expressions against miracles,

as I readily admit that his works after all contain, from a pen that could set forth the spiritual benefit of miracles in such terms as the following :

“ Yet must we notice this benefit of the miracle, that they who had witnessed it, moved with admiration, inquire whether Jesus be the Christ. For, the power of God being thus recognised, they are led as it were by the hand to faith. Not that they had suddenly made all the proficiency that they ought (for they speak with a degree of hesitation); but yet even this is no small proficiency, when they bestir themselves to consider more attentively the glory of Christ\*.”

The Reformer next appealed to by Mr. Noel is  
**MARTYR.**

“ *P. Martyr.*—‘ Whence their argument fails who say, that because we find in Mark that certain signs were to follow them that believe, which do not take place among us, we must acknowledge that the church of our day is without faith. They are deceived. Miracles were like the trumpets and heralds by which the Gospel was recommended; for as the Law of Moses received authority by means of various miracles wrought at Sinai and throughout the wilderness, which ceased after the people entered the land of promise, so miracles have ceased now also, since the Gospel is diffused through the world. The promise, then, in Mark did not relate to all times.’—(Comment on 1 Cor. xii.)†”

On this passage I will simply offer a few observations.

1. As I find Martyr’s words in the original, this is not a sufficiently exact translation of them. For

\* Cæterum notandus est miraculi fructus, quod admiratione tacti qui viderant, secum inquirunt numquid Jesus sit Christus. Nam agnita Dei virtute, quasi manu ducuntur ad fidem: non quod repente profecerant quantum oportebat (dubitanter enim loquuntur): sed hic tamen non exiguus est profectus, dum sese expergefaciunt ad considerandam attentius Christi gloriam.”—On Matt. xii. 23.

† Remarks, p. 15.

instance, instead of the words "by means of various miracles," it would be more correct to say, "by means of a great many miracles\*;" and again, instead of "after the people entered the land of promise," "when the people had reached, or had come to, the land of promise†:" and "since the Gospel is diffused through the world," might be more correctly rendered, a little stronger, "since the Gospel is diffused through the whole world‡." Each of these little discrepancies, as we shall see presently, somewhat affects Martyr's argument.

2. Martyr alleges an analogy: but that analogy can never be used to prove that miracles are now wholly and absolutely withdrawn. He reasons thus: that *as*, on the arrival at the promised land, the miracles ceased which the Israelites had in Sinai and in the wilderness, *so* miracles are now also withdrawn, the Gospel having been generally diffused. So reasons Martyr. But miracles did not *entirely* cease on the arrival at the promised land—witness the walls of Jericho, witness Gibeon and the valley of Ajalon, witness the fleece of Gideon, witness the angel that came at the prayer of Manoah, &c. :—therefore his analogy does not go the length of implying that miracles were *entirely* to cease after the Gospel was established, but only that they were to become less numerous. The reader may depend upon it that this was the whole of Martyr's meaning, as in fact it is the whole that his analogy can prove. Thus, on ano-

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\* "Compluribus miraculis."

† "Cum ad terram promissionis ventum est."

‡ "Cum Evangelium per universum orbem diffusum est."

ther passage of Scripture, after remarking on the Jews asking a sign from heaven, he adds,

“ But we ought not hence to think, that to seek miracles of God is forbidden altogether \*.”

Then, after some examples from Scripture, and some further observations, having remarked on the sin of making a vain or presumptuous request, he adds,

“ As, on the other hand, no small sin would be committed, if God were to offer miracles for the confirmation of his promises, and we were to decline accepting them †.”

And again, arguing that miracles should not be exacted as a satisfactory evidence of a true pastor, he says,

“ Yea, rather, as they may be wrought even by the ungodly, they are not an adequate test for the ministry ‡.”

It is clear, then, that Peter Martyr did not mean to deny all miracles under the Christian dispensation: and, in fact, his argument, cited by Mr. Noel, was never intended to go that length. Let us reconsider it.

“ For as the law of Moses received authority by means of a great many miracles at Mount Sinai and throughout the wilderness, which afterwards ceased, when the people had come to the land of promise, so ” (similarly, after the same manner §) “ miracles have now also been withdrawn, since the Gospel is diffused throughout the whole world ||.”

\* “ At non debemus hinc existimare, interdictum omnino esse a Deo miracula poscere.”—Ed. Tigr. 1579. On 1 Cor. i. 22—24.

† “ — quemadmodum e diverso non leviter peccaretur, si Deus miracula offerret ad suas promissiones constabiliendas, et illa recusarem accipere.”

‡ “ Imo cum possint etiam fieri ab impiis, non sunt idonea probatio ministerii.”—On 1 Cor. iv. 19.

§ “ Eadem ratione.”

|| “ Ut enim lex Moyses compluribus miraculis in monte Sina et per desertum auctoritatem sibi conciliavit, quæ portea destituerunt, cum ad terram promissionis ventum est, eadem ratione miracula nunc quoque sublata sunt, cum Evangelium per universum orbem diffusum est.”

That is, *as* the miracles of the wilderness ceased, when the people reached the promised land ; *so* the miracles of the Gospel ceased, when the Gospel was diffused. But (we may add), after their reaching the land, there were still some miracles ; and so also, carrying on the analogy, there are still some miracles after the diffusion of the Gospel : or, as Martyr, we have seen, himself expresses it in another place, “ we ought not hence to think that to seek a miracle of God is forbidden altogether :” and, as Bucer also reasons, in a passage to be noticed presently, the Lord commended the Gospel at its commencement to the whole world, as he did the Law to the Jews, by signs and wonders : but after the one became sufficiently known to the children of Israel, and the other to all mankind, signs and wonders *did not appear in such large numbers\**. Thus both these Reformers held, that, after the first ages of the Gospel, the number of miracles became less ; neither of them, that miracles entirely ceased, and were no longer to be expected.

3. Observe, then, how our somewhat closer rendering of Martyr, than that given in Mr. Noel’s abstract, tends to confirm these views of the passage. Where Martyr speaks of “ *a great many* ” miracles wrought in the wilderness, this points more directly, in the way of contrast, to the *smaller number* afterwards : but if we substitute “ various ” for “ a great many,” the antithesis is lost, and we discern his aim less clearly. Again, when Martyr tells us of miracles, “ which ceased, when the people had reached the land of promise,” we understand clearly that he means the mi-

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\* “ Non tam frequentia apparuerunt.”

acles of the wilderness—such as the manna, and the smitten rock;—and the expression *leaves out* the miracles immediately attendant on the entry into the land, so that they remain to strengthen our argument from some miracles afterwards, and to support the inference from analogy, of some miracles subsequent to the first spread of the Gospel. But if, instead of this, we render the words, with Mr. Noel, “which ceased *after* the people entered the land of promise,” this tends rather to *take in* those first miracles; so that our argument for subsequent miracles is proportionately weakened.

4. Lastly, Martyr’s argument, after all, goes upon the supposition which, as I have already shewn, was entertained by many of the Reformers, that the evangelizing of the world was the work of the first ages exclusively: whence it was very natural for them to infer that there was less need of miracles afterwards. Martyr’s view is not quite so strongly marked indeed, if we represent him as merely saying that “the Gospel is diffused through the world,” as it will be if we render him closely, and say, “throughout the *whole* world.” As he regards the Gospel as having been diffused throughout the *whole* world, we perceive an additional reason why he should see less need of present miracles in *confirmation* of the Gospel. And as, even with these views, unfavourable as they are to the continuance of miracles in the church, we still find him teaching that to decline accepting miracles would be “*no small sin*,” that miracles may be wrought “*even by the ungodly*,” and that we must by no means imagine the asking of miracles to be “*forbidden altogether*,” there is no telling how much



more decidedly he would have alleged the miraculous character of the Christian dispensation, how much more decidedly he would have urged us now to plead for miracles, had he been strongly impressed with the conviction, that to evangelize the heathen is still the church's work. On the whole, be that as it may, we cannot surely conclude, from a view of the whole subject, that miracles, according to Martyr's opinion, had absolutely ceased—nor is it quite clear, I think, that he “expected them not.”

Mr. Noel's next witness is BUCER.

“*Bucer.*—‘Both this text (John xiv. 12) and Mark xvi. 17, are to be understood, not of any believers, but of those in the Apostolic age.’ (Comment on John xiv. 12)\*.”

The nearest words to these, which I find in Bucer himself, run thus :

“Both concerning believers in the Apostolic age, *in which it was expedient that the glory of Christ should be SPLENDIDLY MANIFESTED* by signs and wonders, and not concerning any believers †.”

There seems, then, the greatest reason to conclude that Bucer did not mean to deny all miracles in subsequent times, but merely to urge that the first ages required *a peculiar display*. In the course of the same passage, again, he says :

“I consider it clear, therefore, that the things which the Lord here promised to those who believe in him, namely, that they should do greater things than He himself did, he chiefly promised to his disciples ‡.”

\* Remarks, p. 15.

† “Utrumque de credentibus sæculo Apostolorum, in quo signis et portentis gloria Christi illustrari debuit, et non de credentibus quibuslibet.”—Enarrationes in 4 Evang.

‡ “Liquere ergo puto, quæ hic credentibus sibi Dominus pollicitus est, majora scilicet facturos, quam ipse fecerit, *potissimum* discipulis suis pollicitum esse.”

And again, employing terms to which I have already referred,

“ For Divine Providence was pleased, at the beginning, to recommend, as the Law to the Jews, so the Gospel to the whole world, by signs and wonders ; which, after the former had become sufficiently known to the Jews, and the latter to all the Gentiles, did not appear *in such large numbers* \*.”

Not to mention, that, in the *latter* of these passages, it is clear that Bucer argues only upon the supposition, already so often noticed, that the Gospel was fully communicated, at first, to all mankind, it is manifest in *both* of them, that he argues not for the total cessation of miracles, but only for their *diminished frequency* : and accordingly we find Bucer himself expecting miracles when he really wanted them, and requesting Calvin to join with him in asking for them : for he thus writes to him :

“ What they are now to do, the Lord knoweth. *Without miracles we cannot escape. Do thou pray with us* †.”

When we find one Reformer writing about miracles to another in such terms as these, we must have further evidence before we can admit that either “ expected them not.” If it be said, of the above expressions, that they are only a way of speaking, I answer, that the Reformers were serious men, and not like some light professors of modern days, that pretend to be their followers : and therefore I suppose that when they spoke of miracles, they really meant miracles, and nothing else.

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\* “ Nam quemadmodum Judæis legem, ita toti orbi Evangelion cum signis et prodigiis initio voluit commendare Divina Providentia, quæ postquam illa Judæis, et hoc omnibus gentibus satis innotuit, non tam frequentia apparuerunt.”

† “ Nunc quid facturi sint, novit Dominus. Non nisi miraculis servari potuerimus. Tu ora nobiscum.”—Calvini Epist. et Respons. p. 99.

With respect to Bucer, it may be proper to make one further remark ; namely, that, with due qualifications of the Popish notions, he believed both in demoniacal possession and in exorcism. Thus, in his "Censure," though he condemns the practice of exorcising all persons who are baptized, he does not by any means condemn all exorcism, or treat demoniacal possession as a mere fancy ; but, after referring to Scripture as the chief authority and the proper rule, he says,

"Therein, however, *they* only are commanded to exorcise on whom has been conferred the power ; and these, also, are commanded to expel devils, not from any man, *but only from demoniacs*, which, God be thanked, all are not, nor many, even, of those, who are brought or come to baptism\*."

I do not suppose there are now many readers, with whom a passage from an old Reformer, proving that he believed both in possession and in exorcism, will carry much weight. It is well, however, to let some persons see in how many points they differ from a class of divines, whom they make it their boast to follow.

The next witness called into court by Mr. Noel is PELLICAN.

"*Pellican*.—'In the beginning of the church miracles were necessary, } that their faith might be confirmed and  
nourished ; but, the faith of the church being confirmed,  
they are no longer necessary.' (Comment on Mark  
xvi. 17) †."

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\* "Eo vero illi tantum jubentur imperare dæmonibus, quibus donum collocatum est *δυναμειος*, jubenturque hi depellere dæmones non ab hominibus quibusvis, sed tantum a dæmoniacis, quales, gratiæ Domino, non sunt omnes, nec multi quidem eorum qui adferuntur vel accedunt ad Baptisma."—M. Buceri Scripta Anglicana fere omnia. Ed. Basil. 1577. (Censura super Libro Sacrorum).

† Remarks, pp. 15, 16.

Here again we have an instance of a Reformer, who thought that the great work of establishing the Gospel was done once for all at the beginning; and who *therefore* was of opinion that miracles, afterwards, were not wanted. But, though he thus speaks of miracles as unnecessary, we shall soon see that he did not deem them wholly out of the question; but that, on the contrary, he alleges *some* miracles, as occurring in his own time. First let us turn to his remarks on another passage (John xiv. 12). This verse Pellican expands, in commenting on it, into a sort of paraphrase. First he represents the Saviour as speaking with a particular reference to those present: then as adding, with a more general reference,

“Yea, *whosoever*, by evangelical faith, shall have united himself to me, as I am always united, by my very nature, to the Father, he, through me, shall do greater works than I do, *as often as the glory of God requires a miracle*: for I will work by you, as the Father now works by me\*.”

Here Pellican certainly seems to regard the promise as general. Nay, he by no means speaks of miracles as past and gone, in the very context of the passage cited by Mr. Noel himself, but rather as still occurring. It runs thus:

“In the beginning of the church miracles were necessary, that faith by them might be confirmed and nourished; but, the faith of the church being confirmed, they are not necessary. Therefore miraculous grace was given not only to Apostles, and Fathers in the church, but also to private

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\* “Imo quisquis se mihi junxerit per fidem evangelicam, quemadmodum ego per naturam a patris consortio nunquam sejungor, is per me majora facturus est quam ego facio, quoties gloria Dei poscit miraculum: nam ipse per vos operabor, quemadmodum Pater operatur nunc per me.”  
—Ed. Tiguri, 1582.

believers. Nor is any one *who works miracles* directly set down for a saint and a believer ; for even Judas received the power, and used to work such miracles as were to be performed by him \*.”

Of this passage, Mr. Noel's quotation is the first sentence. It is evident that, in the last sentence, Pellican is far from speaking of miracles as one who deems all miraculous power withdrawn, for he intimates that they might be wrought by some who were not believers. There is a weakness also in his argument, to prove that miracles are now unnecessary, where he says, in general terms, that “ In the beginning of the church miracles were necessary, that *faith* by them might be confirmed and nourished : ” because an objector might instantly reply, ‘ If miracles were then necessary to confirm and nourish faith, they are equally so now.’ This weakness, however, is somewhat remedied in the version of Mr. Noel (who seems to have read *fides illorum*, not, as I find it in the Zurich edition, *fides illis*) ; “ that *their* faith might be confirmed and nourished ; ” making Pellican to admit, merely, that miracles were necessary for *their* faith, not for ours. But, not to dwell on trifles, the strongest testimony to Pellican's belief in the continuance of miracles will be found in the words *almost immediately preceding* those from which Mr. Noel makes his citation. Mr. Noel's citation is from Pellican's remarks on the words,

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\* “ In exordio ecclesiæ necessaria fuerunt miracula, ut fides illis confirmaretur et nutriretur : fide autem ecclesiæ confirmata, non sunt necessaria. Ideo miraculorum gratia nedum apostolis et majoribus in ecclesia data est, sed etiam simplicioribus credentibus. Nec quis protinus sanctus et fidelis habetur, qui miracula operatur, quandoquidem et Judas potestatem accepit, et exercuit conficienda miracula.”

“They shall lay hands on the sick, and they shall recover.” In hunting for what made <sup>it</sup> against miracles, he appears to have done that which, I suppose, another might do in hunting for what makes for them: that is, he has totally disregarded a sentence opposed to his own opinions. I refer to Pellican’s remarks on the words, “If they drink any deadly thing, it shall not hurt them,” immediately preceding. On this clause, Pellican writes:

“Histories proclaim the fulfilment hereof in John the Evangelist: beyond a doubt it is accomplished in many other persons, *in former times and now*; as Jacobus Stapulensis relates, upon this passage\*.”

So little is proved by Mr. Noel’s citation from Pellican.

If the reader is no better acquainted than myself with Jacobus Stapulensis (though the question is not respecting his opinions, but Pellican’s), he will perhaps wish to know something of his character. Gesner’s account of him is as follows:

“Jacobus Faber Stapulensis, a most celebrated philosopher of the present day, and an ornament of all France †.” [Then follows a long list of his works, including his Commentary on the four Gospels ‡, in all probability the work referred to by Pellican.]

As, then, with respect to the promise, “If they drink any deadly thing it shall not hurt them,” we have just seen that Pellican felt *no doubt* that miracles still took place, we cannot, upon the

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\* “Mortiferum si quid hiberint non eis nocebit. Id in Joanne Evangelista impletum historię canunt, haud dubium in multis aliis olim et hodie contingit, ut narrat hoc loco Jacobus Stapulensis.”

† “Jacobus Faber Stapulensis, celeberrimus nostri seculi philosophus, ac totius Gallię decus.”—Gesner’s Bibliotheca, by Frisius. Ed. Tiguri. 1583.

‡ “Commentarii initiatorii in quatuor Evangelia, excusi Basileę apud Cratandrum, A.D. 1523; et Colonia, apud Cervicornum, A.D. 1541.”

strength of any evidence yet adduced, admit that he “expected them not.”

The next witness against miracles called by Mr. Noel from amongst the Reformers is BEZA.

“*Beza.*—See his Homilies on the Passion of Christ\*.”

Let us begin by referring to the work of Beza here cited; for the loan of which, as well as for that of Bullinger’s Commentary on St. Matthew, I am indebted to the candour and urbanity of my Hon. and Rev. Brother, whose quotations we are now examining.

I must at once state, that there are expressions in Beza as unfavourable, when viewed alone, to modern miracles, as any that I have met with in the writings of the Reformers. He says (for I wish my readers to form their judgment from a fair view of both sides of the question; and, as Mr. Noel has not quoted from him, I will)—

“But as to their demanding new miracles from us, when it is beyond a doubt that the gift of miracles was conferred only for a time, we make the same answer to them as Christ made to the Scribes and Pharisees of his own time, Matt. xii. 39, and xvi. 4; although they appear to have had a more plausible pretence for asking them than men of the present age, wherein we have long since received the Gospel, sufficiently, and more than sufficiently, confirmed by infinite miracles †.”

We find him, again, using similar language in

\* Remarks, p. 18, note.

† “Quod autem a nobis nova miracula postulant, quum extra dubium sit miraculorum donum fuisse ad tempus tantum concessum, idem illis respondemus quod sui temporis Scribis et Phariseis Christus respondit, Matt. xii. 39, et xvi. 4; quanquam illi speciosiore illa petendi videantur occasionem habuisse quam nostri seculi homines, quo jam pridem accepimus Evangelium, infinitis miraculis satis superque confirmatum.”—In Historiam Passionis, &c. Homiliae. Ed. Genev. 1598. p. 576.

another part of the work. Describing a public conference, or disputation, which he once held with a Roman Catholic, who challenged him to produce miracles, he tells us that he answered him by a two-fold argument :

“ One, that those who profess the same doctrine with Christ and his Apostles need no other miracles than those handed down to us on record by the Evangelists, concerning which he could have no doubt : the other, that he himself was well aware (for I had to do,” says Beza, “ with a distinguished doctor of the Sorbonne) that the gift of miracles had ceased in the church : and no wonder, the Evangelical doctrine having been quite sufficiently attested \*.”

Here we find Beza alleging, as beyond a doubt, that the gift of miracles was conferred only for a time, and had ceased. But there are two things to be observed.—

First, Beza, in the context of the former of the two passages now cited, so limits the idea of miracles, that his assertion is not by any means intended in so comprehensive a sense as at first it appears to be : and, accordingly, but a few pages before he distinctly recognises occurrences, as actually taking place, which, in common parlance, would now be called supernatural and miraculous. For example : he enumerates three kinds of impostors † who exhibit false or spu-

\* “ Quorum una est, eandem doctrinam cum Christo et Apostolis profitentes nullis aliis indigere miraculis quam quæ ab Evangelistis monumentis ad nos transmissa sunt, de quibus nullo modo possit dubitari : altera, probe nosse ipsum (nam erat mihi res cum quodam ex Sorbonæ non ultimis doctoribus) donum miraculorum in ecclesiâ desiisse : nec abs re, quum Evangelica doctrina satis sufficienter obsignata sit.”—  
p. 753.

† P. 564, &c.



rious miracles : first, those who exhibit nodding and speaking idols, a trick of heathen and Popish priestcraft : secondly, charlatans \*, who display sleights and legerdemain : but thirdly, those who deal with devils. Now, in connection with the third case, he mentions various instances which we should certainly call supernatural or miraculous : for example, that of an evil spirit speaking in a corpse, or in a living person.

“ One thing more I will mention, that, according as God, in his righteous judgment, grants liberty to the spirit of error, it is not difficult to evil spirits to misemploy a corpse ; and, for the purpose of deceiving some one, to speak in it : exactly as he uses the tongue of living demoniacs †.”

This is a case for which Beza has a solution ; but not the solution, probably, that would now be given. He calls it a deception, indeed : not, however, as if nothing of the kind really took place, but because it is the evil spirit that speaks, and not the corpse.

“ Herein, however, there is also an illusion, namely, that the subject is dead, and neither is animated itself, nor speaks like a living man, but that a malignant spirit has entered into the corpse ‡.”

And afterward he observes,

“ So also it often occurs in profane histories, that brutes, and even idols, have spoken : *which indeed is by no means to be rejected as false* §.”

\* Serlatanos.

† “ Addam aliquid amplius, prout justo suo judicio Deus laxas habenas spiritui erroris permittit, non esse difficile malignis spiritibus cadavere abuti, et in eo ad aliquem eludendum loqui : non aliter ac lingua viventium demoniacorum utitur.” p. 567.

‡ “ In quo tamen etiam inest illusio, re nimirum mortua, nec in æ viva, nec loquente, viventis hominis instar, sed maligno spiritu cadavere induto.” p. 567.

§ “ Sic in prophanis historiis sæpe occurrit, bruta animantia imo et idola fuisse loquuta ; quod minimè quidem tanquam falsa rejiciendum est.” p. 70.

Here, however, he again denies a miracle (according to his limitation of the term), on a similar plea to the last, namely, that the brutes or idols have not themselves spoken, but only the evil spirit, by God's permission; as he once (says Beza) spoke in the serpent\* to Eve. It is clear, then, that many supernatural and extraordinary occurrences entered into the creed of Beza, which modern theology, as much below him in sound doctrine, as it thinks itself above him in discernment, rejects. In fact, his whole argument is one which reduces itself to the second of the three cases which I specified, when I was pointing out the circumstances which influence the Reformers in speaking of miracles. He is fighting against the Papists; and, to make good his argument, he so draws his line and lays his definition as to exclude the occurrences which they alleged as miracles, but *not* so as to deny their actually taking place. We see that he plainly admits and recognises such things as demoniacal possession; and brutes, idols, and corpses, speaking by means of unclean spirits: so that, in saying that miracles have ceased, he means only in a particular sense. And if, instead of contending against the deniers of *all* supernatural occurrences, we now had to argue with Beza, the question would come to this—a subject already opened in the preface—whether, supposing, in any particular age of the church, the existence of spurious miracles, wrought by diabolical power, or of miracles in any other way inferior, it is not reasonable to expect

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\* "In serpente loquebatur."

that true miracles would also be granted, to manifest the greater power of God. I say reasonable, but the reader will understand that I mean Scriptural: for, with the wonders of Pharaoh's magicians, we have the miracles of Moses; and with the exorcisms of the Jews, recognised by our Lord himself, we have the expulsions wrought by our Lord's own word and power. Thus Beza's views might be matter of *argument*; but that Beza believed and maintained possession, and other instances of diabolical power, as occurring in his own days, is matter of *fact*, as we have just seen.

But, secondly, the reader will probably have noticed another circumstance, which influenced the language of Beza. The Reformers, as we have already observed, were compelled to use the greatest caution in speaking on the subject of miracles, "by the continual challenges, so often addressed to them by their opponents, to prove by miracles the truth of their doctrines;" and, had they once been betrayed into attempting to give a proof of this kind, or even admitting the necessity of it, they would, by that act, have immediately conceded the point for which their opponents contended, namely, that their doctrines were *new*, and consequently *needed* miracles in proof of them: and therefore, in the above passages, Beza writes, that even the Scribes and Pharisees had a more plausible pretence for asking miracles than the men of the present age, "wherein we have long since received the Gospel, sufficiently and more than sufficiently confirmed by infinite miracles:" and, "that those who profess the same

doctrine with Christ and his Apostles, need no other miracles than those handed down to us on record by the Evangelists :” and that the evangelical doctrine has been “sufficiently and more than sufficiently attested.” Thus we are not to wonder that he occasionally speaks as not alleging miracles, when any allegation of them would have been taken as an admission of the charge, urged by the Romanists, that they preached a new doctrine, and that the gospel of the Reformers was not the gospel which had already been authenticated by the miracles of Paul, of Peter, and of Christ himself.

But let us turn to other writings of Beza. I refer, especially, to his Annotations on the New Testament, where we shall discover yet further explanations of the language which he holds with respect to miracles.

And here comes in that other consideration, already mentioned : namely, that many of the Reformers had peculiar notions on the Apostolic commission to evangelize the world ; considered this a work assigned more or less exclusively to the Apostolic age, and then accomplished once for all ; and gave up miracles, only in the same proportion that they gave up missions : so that, in common fairness, we cannot avail ourselves of expressions occasionally occurring in them, unfavourable to miracles, unless we would admit the weight of those unfavourable to missions in the same degree. Now these views of the Apostolic commission were held by Beza ; and thus we find a further explanation of his occasionally speaking against miracles. Thus, on the

words, "Go ye into all the world, and preach the Gospel to every creature," he writes, as we have already seen, speaking of the "Apostolic function," "Yet this office was not either committed to Peter alone, or perpetual in the church of God." So also, on the words, "Go ye therefore, and teach all nations," he limits this work exclusively to the Apostles, explaining the word which we render "teach," as signifying "make disciples."

"*Make disciples, μαθηρῆσατε*, that is, make me disciples out of all nations. The Vulgate has *docete* (teach), *διδασκετε*, a too loose interpretation. For the latter office is imposed on all pastors and teachers in the church; *but the former, by a proper and peculiar command, belongs to the Apostles*, as those who were to lay the foundation of the general church by promulgating the new covenant, and who are therefore distinguished, as architects from those who raise the superstructure, 1 Cor. iii. 10, and Ephes. ii. 21 \*." (20).

No wonder, then, that Beza should be found occasionally speaking against modern miracles, if he thought a work, in aid of which miracles were given, belonged not to his day, but, *by a proper and peculiar command*, to the Apostles only.

Yet, after all, Beza will not be found uniformly denying post-Apostolic miracles, in *any* sense of the word. On the contrary, we often find expressions in which he appears still to admit their possibility, though anxious to obviate the abuse

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\* "*Discipulus facite, μαθηρῆσατε*, id est, discipulos mihi facite ex omnibus gentibus. Vulg. *Docete, didascece*, nimium generali interpretatione. Est enim hoc munus omnibus pastoribus et doctoribus in ecclesia impositum: illud vero proprio et peculiari mandato ad Apostolos spectat, utpote fundamentum Ecclesiæ Catholicæ jacturos per novi exhibitū fœderis promulgationem, qui propterea tanquam architecti a superstructoribus distinguuntur, 1 Cor. 3. 10. et Ephes. 2. 21."—*On Matt. xxviii. 19.* Ed. Cantab. 1642.

of them, and to detect counterfeits. Thus, on the clause “the Lord working with them, and confirming the word with signs *following*,” he writes :

“From the signification of this word, however, we must take notice, that with signs should always be joined doctrine : and so, indeed, that we should always give it the precedence, as being that for the confirmation of which they are employed : so that, if the doctrine *be false*, we must conclude the same concerning the signs and wonders themselves, as the Lord teaches, Deut. xiii. 1\*.”

Plainly admitting, that if the doctrine *be true*, the signs and wonders may be true also. Moreover, his reference to Deut. xiii. will teach us what he means by signs and wonders being *false*. For we there find it written, “If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder”—and it is added in the next verse—“and the sign or the wonder *come to pass*.” So that he speaks of their being false, only as he speaks of the doctrines being false : not in the sense of their being *unreal*, but in the sense of their being delusive and fallacious in their tendency. And in his Annotations, again (as we have already seen in his Homilies), we find him plainly recognising the doctrine of demoniacal possession as a thing occurrent in his days ; and, indeed, contending for it. For where, amongst the sick persons brought to Christ, those are mentioned “which were possessed with devils,” Beza writes—it seems there were Neogians also in his days—

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\* “Ex significatione vero hujus vocabuli observandum est, oportere cum signis semper conjungi doctrinam : et ita quidem ut ei priores partes semper tribuamus, cui nimirum confirmandæ ista adhibeantur ; ut si falsa est doctrina, idem quoque de signis et prodigiis ipsis statuamus, quemadmodum docet Dominus, Deut. 13. 1.”—On Matt. xxviii. 20.

“ *Those which were possessed with devils, δαιμονιζομενους.* Some one has of late rendered it *madmen*, a term certainly too loose, and even a dangerous rendering. For, indeed, there are not wanting persons, with whom demon or devil means nothing more than madness; that is to say, a natural malady, and one which may be cured by physic. Such persons, however, are refuted both by sacred and profane histories, and by *frequent experience* \*.”

As, therefore, we find Beza admitting demoniacal possession, and not only admitting it, but contending for it against those deceivers who in his day explained away the word of God, and appealing for evidence of it to *frequent experience*; as we find him recognising and maintaining other extraordinary and supernatural things effected by the power of Satan, both in the human frame, alive or after death, in the inferior animals, and even in images; and as, moreover, we have seen him recording a miraculous intimation, conveyed to Calvin, of an event occurring afar off which he could not know by natural means, and announced by him to many individuals long before the intelligence came: we must infer, that, though he uses some expressions confessedly unfavourable to our argument, those expressions are to be taken, as employed by him, with great limitations; and it may be doubted, whether even of Beza, strongly as he sometimes seems to speak, in controversy, against miracles, we can justly say, in the full sense of the term, that he “ expected them not.”

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\* “ *Dæmoniacos, δαιμονιζομενους.* Quidam nuper vertit *furiosos*, vocabulo certe nimium generali, et periculosa etiam versione. Nec enim desunt, quibus dæmonium sive diabolus nihil aliud est quam mania, morbus videlicet naturalis, et qui pharmacis sanari possit: qui tamen tum sacris tum profanis historiis, et frequente experientia refelluntur.”—On Matt. iv. 24.

Beza steps down, and the next witness that enters the box is BULLINGER.

“ *Bullinger*.—See his Commentary on Matt. x. 1, at large\*.”

Having been enabled, by Mr. Noel’s friendly assistance, to do what he here directs, I am constrained to say that I find nothing in the note referred to, even when viewed alone, which places the testimony of Bullinger on a footing materially different from that of other Reformers already examined : and, when we turn to other parts of his writings, we shall find him as evidently bearing testimony to miraculous manifestations, occurring in his own days, as any of the rest. In the passage now referred to by Mr. Noel, he certainly speaks of the miracles of the Apostles as sufficient evidence of the Gospel to us ; and argues hence, that it is now enough, if we have spiritual miracles, *i. e.* grace, or the operations of the Holy Spirit in our hearts :

“ So that those who now preach Christ will have wrought signs quite great enough, if they bring us the Apostolic doctrine, long since made most sure by signs most evident †.”

In the same strain, after referring to Jerome, he ends by saying,

“ But even at the present time, also, there is granted to preachers a mighty power of the word against unclean spirits, whom they cast out by the efficacy of the truth : they also remedy the most grievous maladies of the soul, and cure them by the Gospel’s healing balm ‡ ;”

\* Remarks, p. 18, *note*.

† “ Ut jam abunde satis magna patrarint signa qui hodie Christum prædicant, si doctrinam apostolicam confirmatissimam signis evidentissimis jam olim redditam afferant.”—Ed. Tiguri, 1554.

‡ “ Jam vero concessa est etiam hodie magna concionatoribus verbi potestas adversus spiritus immundos, quos virtute veritatis ejiciunt, morbosque animæ gravissimos curant, atque Evangelii medela salubri sanant.”



where I readily admit that he refers chiefly, if not exclusively, to gracious or internal miracles. Presently, however, I shall have to cite another note of Bullinger's, where, while he brings forward this same idea of spiritual operation, he also distinctly alleges literal miracles as occurring in his own days: and besides this, the reader, probably, will have already observed, that, even in the passage before us, Bullinger is arguing with a particular aim—namely, that to which I have already so often adverted, of maintaining the primitive character of the doctrine which the preachers of the Reformation taught, and of guarding it from the imputation of novelty; to which it would at once become liable, if he for a moment seemed to concede that it needed miracles in proof of it: therefore he refers, and most soundly, to the miracles wrought by the Apostles as its most proper evidence, seeing it is the doctrine which the Apostles taught. This passage, then, even if viewed alone, would justify no general inference in disproof of Bullinger's belief in miracles. His argument goes only to shew, that they are not wanted for the particular purpose of proving a doctrine proved already: and of course, to those at any rate who believe the New Testament, which records primitive doctrines and primitive miracles together, the latter are quite sufficient evidence of the former, without further need of signs to that express end, as far as such persons are concerned.

But after all, I say, Bullinger, argue how he would when he had a particular point to guard, *did certainly believe in miraculous manifestations, as*

*occurring in his own days.* In proof of this we need only turn to another part of his Commentaries—namely, that on Märk xvi. 15, &c.—where we have the *command*, to go forth into all the world to preach the Gospel; and the accompanying *promise*, of signs following. And it will be well for us to give this passage particular attention: for we have had many instances of writers who speak of the missionary work of the church as finished, and therefore speak less favourably of modern miracles; but here we have one who urges the command to go forth and preach the Gospel as *still in force*, and therefore decidedly *maintains* miraculous manifestations. I mention this for the consideration of those who accept the command, and support Missionary Societies, but reject miracles, and so lay the promise aside.

First, Bullinger shews that the *command* is for all ages. Beginning the note by giving a summary of what St. Mark has recorded in the preceding part of his Gospel, he adds,

“ Now, however, in order to teach that this salvation, and all the benefits peculiar to it, belong not to a few, or to the Jews only, but to the church, that is, to all believers and each, he, finally, records the final commandment, which the Lord gave to the Apostles—namely, the institution or arrangement of ecclesiastical order. For he prescribes the method by which the salvation obtained and offered by Christ may become known to all men, and how those, who desire to be saved, may be made partakers of salvation in Christ. For in vain shall we hear all things that are recorded and read concerning the words and deeds of Christ, unless we understand that they relate to us; I say, that our sins are remitted through Christ, and that

we are made heirs of the kingdom of God by faith in Christ \*."

On preaching the word to every creature, he adds,

"For God excludes no one, no age, no sex, no condition. He gives command to preach the most saving Gospel to all men, of every race and degree. Here then you have the manner in which the Lord will have his salvation become known to the world, namely, by the preaching of the Gospel †."

Afterwards, having shewn what the Gospel is, he proceeds,

"But of all things which we have said this is the sum: that the Lord will have the salvation obtained by Christ to become known to the whole world by the preaching of the Gospel, but to be partaken of by faith in Christ ‡."

Such is Bullinger's view of the *command*, to preach the Gospel to every creature; in full accordance with the sentiments and practice now prevailing in the religious world, with respect to MISSIONS. But now mark his opinion on the *pro-*

\* "Jam vero ut salutem illam et omnia beneficia sua, non ad paucos, vel ad Judæos duntaxat, sed ad ecclesiam, id est ad omnes et singulos fideles pertinere doceret, ultimo ultimum Domini mandatum, apostolis datum commemorat, institutionem videlicet sive ordinationem œconomix ecclesiasticæ. Præscribit enim modum per quem salus parta et oblata per Christum omnibus innotescat hominibus, ac quomodo salutis in Christo participes fiant, qui salvi esse cupiunt. Frustra enim audiuntur omnia illa quæ de Christi dictis et factis recitata leguntur, nisi intelligamus illa ad nos pertinere, nobis inquam peccata esse remissa per Christum, nos hæredes regni Dei effectos esse per fidem in Christum."—Ed. Tiguri, 1545.

\* "Nam neminem excludit Deus, nullam ætatem, nullum sexum, conditionem nullam: jubet omnibus omnis generis et status hominibus salutissimam proclamare evangelium. Habes jam modum per quem vult Dominus salutem suam mundo innotescere, per prædicationem videlicet evangelii."

† "Summa vero omnium quæ diximus hæc est, Dominum velle toti mundo partam per Christum salutem innotescere per prædicationem evangelii, participari autem per fidem in Christum."

*mise*, contained in the seventeenth and eighteenth verses, and relating to MIRACLES; "These signs shall follow," &c.

"These words, indeed, relate to the *recommending* of the evangelical doctrine; which the Paraphrast skilfully expounding says, 'Lest, however, your preaching should want credit, there shall be added, also, miraculous power, provided only evangelical faith be present, and the occasion itself demand a miracle. The main force of evangelical grace is in the heart; *yet, nevertheless*, on account of those who are slow to believe and weak, these things also shall be at hand, where the progress of the Gospel requires a miracle. Those who shall have believed in me, shall cast out devils, not in their own name, but in mine; shall speak with new tongues; shall drive away serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. When these things are accomplished in men's minds, a greater miracle is performed, though a hidden one. Avarice, lust, ambition, hatred, wrath, malice, are to the mind deadly poisons and diseases; these they shall drive away in my name, and do it constantly. But, on account of the weak, and those who are slow to believe, *the former also shall sometimes be done*, that even the dullest may perceive that in them is the Spirit, mighty beyond human power.'—Thus he. These words, then, of the Lord," adds Bullinger, "teach us what is the effect, what the power and majesty, of the word of God, and of faith in Christ. It drives out the devil, prepares and creates new tongues, deprives poison of its peculiar power, and removes diseases of every kind \*."

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\* "Hæc quidem pertinent ad doctrinam evangelicam commendendam, quæ eleganter enarrans paraphrastes, 'Ne vero vestra prædicatio,' inquit, 'fide careat, addetur et miraculorum vis, si modo adsit evangelica fiducia, et res ipsa miraculum poscat. Præcipua vis evangelicæ gratiæ in animis est, sed tamen ob incredulos et infirmos, hæc quoque præsto erunt, ubi profectus evangelii requirit miraculum. Qui in me posuerint fiduciam, ejicient dæmonia non in suo nomine, sed in meo, linguis lo-

Then, adopting the Paraphrast's \* twofold division, Bullinger, first, ingeniously shews how this may be done as to the *minds* of men: next, as to the *body*;

“ If, however, we refer these things to the body, they are wrought by a miracle both in the teachers and in the disciples themselves. For believers, through the power of Christ in whom they believed, drove out and overthrew the devil, and were accustomed to speak with new tongues—both the Lord's disciples, and the disciples of the Lord's disciples †.”

He then cites various instances of miracles in former times, recorded in the New Testament, &c. and adds,

“ To this the Acts of the Apostles bear witness. *Ecclesiastical History* bears witness to the same. Lastly, *the present times bear witness; wherein, through confidence in the name of Christ, numbers, greatly afflicted and shattered with disease, are restored afresh to health ‡.*”

He then goes on to shew the use of miracles;

quentur novis, serpentes abigent, et si quid lethale biberint, non nocent illis, ægrotis imponent manus, et bene habebunt. Hæc cum in animis fiunt majus præstatur miraculum, sed occultum. Avaritia, libido, ambitio, odium, ira, livor, venena morbique lethales sunt animo; hæc abigent in nomine meo, idque facient perpetuo. Propter infirmos autem et ad credendum difficiles, nonnunquam fiunt et illa, ut homines crassi videant in illis esse Spiritum, humanis viribus potentiorum. Hactenus ille. Proinde declarant nobis hæc Domini verba, quis sit effectus, quæ vis et majestas verbi Dei et fidei in Christum. Pellit diabolum, instruit et efficit linguas novas, eripit veneno suam vim, tollit omnis generis morbos.”

\* The Paraphrast here cited by Bullinger is Erasmus. See his Works, vol. vii. col. 272, (on Mark xvi.) Leyden, 1706. Vol. I. 1703.

† “ Porro si illa referamus ad corpus, fiunt ea per miraculum cum in doctoribus tum in ipsis discipulis. Fideles enim per virtutem Christi, cui crediderunt, pepulerunt diabolum ac supplantarunt, linguis peregrinis loquebantur et discipuli Domini, et discipulorum Domini discipuli.”

‡ “ Testantur hoc Acta Apostolorum, testatur idem historia ecclesiastica, testantur denique præsentia tempora, in quibus per fiduciam nominis Christi permulti admodum affecti et contracti morbis, denuo sanitati justæ restituntur.”

namely, that they are "for the purpose of obtaining credit\*;" and afterwards observes, that "these signs, therefore, are, as it were, a kind of credentials, as they are called †:" adding, that they succeed, "with the tractable, and not with impious despisers ‡," who say that they are wrought by the chief of the devils; and—to prevent misconception—

"Nor are signs wrought continually, but as often as it shall have pleased God and seems necessary: whence it is evident that to work signs depends not on the option of man, but on the will of God §."

Here, then, we have clearly the deliberate opinion of Bullinger, that while, in the church, miracles of grace are wrought continually, external, visible, and material miracles are also wrought occasionally, as it pleases God and the occasion requires.

But really, without turning to his commentary on St. Mark, we might in some measure have drawn the same inferences from passages in that very commentary on St. Matthew, for the sight of which I am indebted to Mr. Noel, and to which he himself refers us. On the dream of Pilate's wife, Bullinger writes;

"These words teach us that dreams are not all vain, nor always to be despised. But concerning dreams elsewhere.

\* "Fidei parandæ gratia."

† "Sunt itaque signa hæc veluti literæ quædam credentiales, ut vocant."

‡ "Apud tractabiles, et non apud impios contemptores."

§ "Nec semper fiunt signa, sed quoties Deo visum fuerit et necesse videtur: unde signa facere non in arbitrio hominis, sed in Dei voluntate positum esse constat."

The same words teach us, that God uses various means to teach and actuate the minds of men \*."

And, after citing a passage from Jerome, he adds,—

" A passage which I therefore wish to add to these remarks of my own, because I perceive that some persons are anxiously inquiring whether bad or impious persons can achieve miracles, whether they can prophesy in the name of the Lord? For, from the words of Jerome, so piously deduced from Scripture examples, it is apparent that such a degree of power is manifestly granted to evil men †."

On the whole, though it is very possible that Bullinger saw no necessity for miracles to confirm the doctrine which the Reformers taught, inasmuch as it was that doctrine which had already been confirmed by the miracles of the Apostles, yet, as we still find him asserting that miracles might be wrought even by evil men; as he maintains, also, that dreams are not all vain, nor always to be despised; and, above all, as he distinctly alleges not only ecclesiastical history, but the present times, the times in which he lived, as bearing witness to miraculous manifestations, especially *to the healing power of the name of CHRIST in bodily maladies*, we must place his testimony respecting miracles with that of the other

\* " Docent hæc non omnia somnia esse vana, neque semper contemnenda, sed de somniis alias. Docent eadem Deum variis uti mediis ad erudiendas impellendasque hominum mentes."

† " Id quod ideo his nostris adpendere volui, quod videam anxie a quibusdam quæri, An mali sive impii possint patrare miracula, an possint prophetare in nomine Domini? Nam ex Hieronymi verbis e scripturarum exemplis pie depromptis, liquet palam concessum esse id facultatis malis hominibus.

Reformers, and can by no means admit that he "expected them not."

Mr. Noel's next witness is LUTHER.

"Luther was accused by Maimbourg and others, of attempting in vain to cast out a devil. The true narrative is preserved by Seckendorf. 'Puellam octodecim annorum ad Lutherum adduxerant quam obsessam a dæmone esse aiebant. . . . inde Lutherus populum affatus est, monuitque, *miraculis expellendi dæmonia hoc tempore locum non esse, neque plantatam jam ecclesiam opus illis habere, ritum quoque pontificium non esse sequendum, sed orationibus potius contra hunc spiritum utendum. . . . Deo etiam tempus et modum poni non debere, quo dæmonem ejicere vellet, ita enim Deum tentari; sed continuendas esse preces, et horam, quam Deus liberationi destinaverit, patienter expectandam* \*.'"—*Seckendorf: Historia Lutheranismi*, lib. iii. p. 633.

On this citation, little more seems necessary than to give the bulk of what I have already written concerning it elsewhere. A few repetitions will, I trust, be pardoned.

"This quotation from Seckendorf, as it here stands, abridged, we now beg leave to translate. And let the reader observe, even in the present or abridged form of the passage, and that a passage containing a very strong clause against miracles, and quoted to oppose miracles, how much there is that makes in their favour.

"'They had brought to Luther a girl eighteen years old, saying that she was possessed with a devil. . . . Then Luther addressed the people, and reminded them, that it was now no season for casting out devils by miracles, nor had the Church, now that it was established, need of them; and moreover that the popish ceremonial was not to be followed, but that prayers rather should be used against this spirit. . . . and that they ought not to assign to God the time and manner in which he should please to cast out the

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\* Remarks, p. 18, note.



devil, for that thus God would be tempted; but that prayer must be persevered in, and the hour which God had appointed for deliverance, patiently waited for.'

"Here then, we say, let the reader observe how many things there are that make for us. It is true, the expressions used by Luther, '*that it was now no season for casting out devils by miracles, nor had the Church, now that it was established, need of them,*' seem very strong against us. But we say *seem*, because, when we come to know how peculiarly the Reformers were circumstanced with respect to the subject of miracles, much of the strength is lost. The case was this. The Papists, in their contests with the Reformers, were continually boasting of their own alleged miracles, as a proof of theirs being the true church and the true doctrine, triumphing over their opponents, and charging them with the want of the same mark. What course, then, best became the Reformers, under such circumstances? Were *they*, also, to attempt miracles in evidence of their doctrine? No, by no means; for that would have been a concession. It would have afforded room for the imputation, that theirs was a new doctrine, and, therefore, like the Gospel at its first promulgation, *required* miracles in proof of it. But this they denied. They denied, that is, that their doctrine had any novelty whatever. They asserted that it *was* the Gospel, the very Gospel proved by miracles at the beginning. Consequently, the attempting, or even the alleging, a single miracle *to prove their doctrine*, would have been a surrender of the position which they occupied, a departure from the ground which they had taken up: would, in fact, have been granting what they rather had to deny, that their doctrine was new. And this circumstance we ought continually to bear in mind in reading their works, or we can never understand their full and proper meaning, when they use such expressions as these: that there is no need of miracles now, that the church was established by miracles at the beginning, or that miracles are not at present called for in proof of its doctrines. We shall be better prepared to understand their language on this subject,

when we see the Fathers saying, in answer to the heathen who demanded such miracles as when the Gospel was first preached; that, in their days, no *such* miracles were to be looked for; and yet, perhaps, the same Father, in another passage, alleging miracles as actually wrought in the Church, at the time when he wrote; and appealing to this fact, as notorious. But now let us observe, what things there are which make for us even in the abridged form in which the passage from Seckendorf stands above, and though that passage is brought against us, as containing expressions, already noticed, so unfavourable to the doctrine of miracles. It will be observed, then,

“1. That the sufferer was brought to Luther as being possessed with a devil.

“2. That this idea is by no means rejected by him.

“3. That, so far from rejecting it, he fully recognises it, and gives directions for acting accordingly; saying, ‘that prayers should be used against this spirit,’ and ‘that prayer must be persevered in,’ and that they must not assign to God the time ‘in which he should please to cast out the devil.’—He does not, be it observed, call the case ‘brainular,’ and refer them to physical or metaphysical remedies, as if he denied the doctrine of Satanic possession, and doubted that of Satanic agency; but he recommends prayer. And with regard to this circumstance, there is one consideration which makes it more remarkable than we may at first perceive. In declining exorcism, and recommending prayer, he seems, on a careless view, to decline all attempts to cast out the devil in a supernatural manner. But the fact is, he only conforms the more to the method suggested by our Lord himself. For when the disciples had failed in their attempts to cast out a devil, it may have been by exorcism, and asked the Lord why they had not succeeded, he gave them the reason, and said, ‘This kind goeth not out but by *prayer and fasting*.’ So that when Luther declined the way of exorcism, and recommended the way of prayer, we may infer, that, while he declined the former because it might seem the adoption of a popish practice (ridiculed also by Erasmus in one of

his dialogues), he recommended the latter because conformable to our Lord's directions. Thus do we gain a little light upon the subject—a little light—even from that compendious form in which Mr. Noel has given us such a passage as could be found in Seckendorf, to prove that Luther expected not miracles.

“ But come. Seckendorf is not a scarce book ; and why should we not have the passage entire ?—First, however, it may be necessary for us to inform our readers, what is the character of Seckendorf's work.

“ The work is not properly Seckendorf's History of Lutheranism, but Seckendorf's Commentary on a History of Lutheranism. The History of Lutheranism is the work of Maimburg, a Jesuit, and is scurrilous enough, as may well be supposed. Seckendorf's plan, then, is this : he gives a short section of Maimburg's History, and then subjoins a commentary at large with documents, references, &c.—and a most valuable store he has thus presented us with. Maimburg, then, brings the following charge against Luther. Having stated that he wished to pass for an apostle (‘ apostoli loco haberi,’ which, by the way, illustrates the popish charge against the Reformers of their bringing a *new doctrine*), he adds,

“ ‘ Accidit tamen ei hoc ipso tempore aliquid, ex quo satis apparebat, talem illum non esse. Cum enim dæmonem ex corpore puellæ arreptitiæ ejicere vellet, ad maximas et pudendas extremitates, metu a diabolo injecto, compulsus fuit, qui clauso ostio in eum irruerat, et hac occasione ludibrio illum exponere volebat, *totique mundo ostendere, vera miracula extra ecclesiam non fieri.*’—Lib. iii. Sect. 36.

“ ‘ But something befel him at this very time, which made it sufficiently evident that he was nothing of the kind. For, being desirous to cast out a devil from a girl possessed, he was completely and shamefully embarrassed, being intimidated by the devil, who shut the door, ran at him, and was satisfied, for this once, with making him ridiculous, *and with manifesting to the whole world, that no true miracles are wrought but in the Church.*’

“ [This last clause, be it observed, throws further light on what we have already said respecting Protestant disavowals of miracles, as being occasioned by challenges, on the part of the Papists, to perform miracles in proof of their belonging to the *true Church*.]

“ So far the Jesuit Maimburg. And, now, before the entire account as given by his Protestant commentator, we will say ‘The true narrative is preserved by Seckendorf.’ The parts now given for the first time, we include in brackets.

“ [Breviter sic se habet.] Puellam octodecim annorum ad Lutherum adduxerant, quam obsessam a dæmone esse dicebant. [Recitare eam jussit symbolum apostolicum. Id cum facere cœpisset, simul atque ad verba, *Et in Jesum Christum, &c.*, venisset, obmutuit, et misere a dæmone agitata est. Tunc Lutherus : Novi, ait, te, Satan. Velles, ut hic magna cum pompa exorcismum instituerim ; sed id nolo facere. Sequenti die in templum, dum Lutherus concionaretur, ducta fuit, et, post concionem, in sacellum ; ibi statim in humum procidit, manibus pedibusque renitens et calcitrans, erecta tamen a studiosis, qui aderant.] Inde Lutherus populum affatus est, monuitque, miraculis expellendi dæmonia hoc tempore locum non esse, neque plantatam jam ecclesiam opus illis habere : ritum quoque pontificium non esse sequendum, sed orationibus potius contra hunc spiritum utendum [ejusque superbiam contemnendam esse] : Deo enim tempus et modum poni non debere, quo dæmonem ejicere vellet, ita enim Deum tentari, sed continuandas esse preces, et horam, quam Deus liberationi destinaverit patienter expectandam. [Postea Lutherus manum capiti puellæ imposuit, symbolum fidei et orationem Dominicam pronunciavit, ut et dictum, John xiv. 12. Qui credit in me, opera quæ ego facio, et ipse faciet, et majora horum faciet. Preces postea ad Deum una cum cæteris ecclesiæ ministris fudit, ut propter Christum, dæmonem ex puella illa ejicere vellet. Ipsam postea pede tetigit, additis his verbis : ‘ Superbe dæmon, tu quidem cuperes, ut pompa insigni adversus te

nunc agerem, sed id non faciam. Scio caput tuum contritum esse, et te ad pedes Domini nostri Jesu Christi jacere, iisque subditum esse:’ et sic decessit; puella vero ad suos reducta est, qui postea per literas significarunt, illam non amplius a dæmone vexari. Hæc, ait D. Mollerus, nihil habent, quod Evangelico Doctore indignum sit; et fidem merentur licet decem monachi, totidemque Jesuitæ aliud referrent. Eandem sententiam de precibus, in talibus casibus adhibendis, Lutherus anno 1536 aperuerat, ut supra dictum est. § L.]—Lib. III. § CXXXIII. 2.

“In giving the English of this passage, we distinguish the parts which do not appear in the abridged extract, and which, to us at least, seem particularly worthy of the reader’s attention, if he would have a right view of the case, by placing them in Italics.

“*The matter stands shortly thus.* They had brought to Luther a girl eighteen years old, saying that she was possessed with a devil. *He ordered her to say the Apostles’ Creed. Having begun to do so, the moment she came to the words, ‘and in Jesus Christ, &c.,’ she stopped and was miserably agitated (or convulsed) by the devil. Upon this Luther said, I know thee, Satan. Thou wouldest have me begin exorcising with great parade; but I will do no such thing. The next day she was brought into the church, while Luther was preaching, and, after sermon, into a small chapel. She there immediately fell prostrate on the ground, struggling and kicking; but was raised by the students, who were present.* Then Luther addressed the people, and reminded them, that it was now no season for casting out devils by miracles, nor had the Church, now that it was established, need of them; and moreover, that the popish ceremonial was not to be followed, but that prayers rather should be used against this spirit, *and that his pride should be contemned:* for that they ought not to assign to God the time and manner, in which he should please to cast out the devil, for that thus God would be tempted; but that prayer must be persevered in, and the hour which God had appointed for her deliverance pa-

tiently waited for. *After that, Luther laid his hand on the girl's head, repeated the creed and the Lord's prayer, as also the words, John xiv. 12, 'He that believeth on me, the works that I do shall he do also, and greater works than these shall he do.'* He then prayed to God with the rest of the ministers of the church, that, for Christ's sake, he would cast the devil out of the girl. He then with his foot touched the girl herself, with these words: *Proud devil, thou wouldst, indeed, that I should now proceed against thee with great parade, but I will do no such thing. I know that thy head is crushed, and that thou liest prostrate at and under the feet of our Lord Jesus Christ. He then went away; and the girl was taken home again to her friends, who afterwards wrote, that she was no more troubled by the devil. There is nothing in this account, says Muller, unworthy of our evangelical doctor: and it deserves credit, though ten monks, and as many Jesuits, tell the story differently. The same opinion, namely, that prayer is the proper remedy in such cases, Luther had given in the year 1536, as we have already mentioned, § L.'*

"We drew some inferences from the narrative in its abridged form. Let us now see what further may be gathered from it, as it stands before us at full length. Observe,

"1. The remarkable symptoms which took place when the sufferer attempted to say the Apostles' Creed. On coming to the part, where she had to declare her belief in Jesus Christ, she stopped, and the evil spirit miserably convulsed or agitated her.

"2. The *design*, apparent in Luther's telling her to say the creed. For when she came to the name of Jesus, and such terrible symptoms ensued, he exclaimed, 'I know thee Satan;' or perhaps, if we might give our translation the full meaning of the original, 'Now I discover thee, Satan,' as if by this method he had detected his presence.

"3. The probable reason why Luther used prayer, already suggested by us. He would not follow the popish method of exorcism, but rather that suggested by our

Lord. It appears from the narrative, as now given by us at full length, that he did not have recourse to this method on the same day that the sufferer was brought to him, but on the morrow. It is not impossible that he arranged this delay, in order to spend the interval in fasting ; as the Lord mentions fasting with prayer.

“ 4. The solemn circumstances not only of deferring the proceedings for a day, but also of the sufferer’s being brought into the church while he was preaching, and afterwards into the small chapel. This place, *sacellum*, was probably not a vestry, as it is somewhere rendered. Indeed, in most Lutheran churches, a friend informs us, there is no such place. The minister puts on his canonicals at home, and has no place peculiarly assigned to him in the church, except a pew somewhat more private than others. But there is often, in such churches, a small chapel, called in German *sacristey*, where service is occasionally performed when the congregation is small, as on week-days, at sermons before the Lord’s supper, &c. Into such a chapel, probably, the sufferer was conducted ; and this, we may suppose, was a very solemn part of the proceedings, and far different from the mere following of a minister into the vestry, after service, as a matter of course.

“ 5. The violence of the sufferer, and her struggles on the ground, in the chapel, at the time when Luther was about to lay his hand on her, repeat the creed and Lord’s Prayer, repeat the text of Scripture, join with the other ministers in prayer, touch her with his foot, and address the evil spirit. This violence, occurring at such a time, may remind us of what we find recorded in the New Testament. ‘ *And as he was yet a coming the devil threw him down and tare him.*’ Luke ix. 42 : and, as St. Mark writes, ‘ *And they brought him unto him ; and when he saw him, straightway the spirit tare him ; and he fell on the ground, and wallowed foaming.*’ Mark ix. 20.

“ 6. That short clause, now restored, in which Luther observes that the pride of the evil spirit should be condemned. This expression serves more strongly to mark the reality of the conflict in which Luther was now engaged ;

and must not be overlooked, if we would understand the true character of the narrative.

“ 7. The mode of proceeding adopted by Luther, plainly shewing, that though he would not have recourse to exorcism, he acted in all things as one bent upon accomplishing the deliverance of a person really possessed with a devil. Let it be observed, in particular, that he repeats the creed, which, the day before, the sufferer herself had not repeated. The united prayer is expressly to this purpose; that God would cast out the devil, (without any mention of conditions in the prayer,) and that for Christ's sake. In imitation, apparently, of our Lord's mode of proceeding, he uses external signs, employing, for this purpose, both his hand and his foot. He speaks of and to the evil spirit, throughout, as really present.

“ 8. The evidence, from the concluding sentence, that Luther's conduct on this occasion was no sudden procedure, from the mere impulse of the present emergency, but that he acted according to his deliberate views; inasmuch as, having been consulted on a former occasion respecting a case in some measure similar, he had already stated his opinion, (to Ebert of Frankfort,) that the proper remedy in such cases is prayer.

“ There are two more circumstances, especially observable, that are lost to the passage in its compendious form.

“ 9. The remarkable use made of a text of Scripture. ‘ He that believeth on me, the works that I do shall he do also, and greater works than these shall he do.’ The use of such a text, on such an occasion, plainly proves that Luther, whatever technical statements he may have made, WAS NOT ENTIRELY WITHOUT BELIEF IN THE PERMANENT CHARACTER OF SUCH PROMISES, AND DID NOT REGARD THE SUPERNATURAL CHARACTER OF GOD'S DEALINGS WITH HIS CHURCH AS ENTIRELY SET ASIDE. Certainly, whatever may be said of the passage from Sec-kendorf in its compendious form, it affords no satisfactory proof, *as a whole*, and especially as a record of Luther's having quoted this text under such circumstances, that he *expected not* miracles. . . . To us the circumstance of Luther's



quoting the above promise of our Lord, that such as believe in him shall do the works that he did, and greater, and quoting it with the possessed person before him, and indeed with his hand, as it appears, upon her head at the time, throws more light upon his views, and upon the whole character of the transaction, than any other particular that is mentioned. But some persons, perhaps, will think the last feature to be noted in the case more remarkable still.

“10. THE RECOVERY OF THE SUFFERER.

“Such is the *true narrative, preserved by Seckendorf*. Our readers have now seen, what may be learnt from a passage, quoted, in a compendious form, *against us*. Perhaps they may some time have an opportunity of drawing a few inferences from the passages, many of which we have already transcribed or noted, as making *for us*.

“Every candid person will of course understand, that in thus bringing forward the passage from Seckendorf entire we fully acquit Mr. Noel of every wish, but that of establishing his own views by such means as he himself deemed most expedient. We naturally took the very earliest opportunity of privately pointing out, in the proper quarter, the omission of such an important circumstance as the sufferer’s recovery; and received an intimation, in return, that this was done because the cure was regarded as merely an answer to prayer. To this we might answer many things.—First, as we have already seen, Christ himself recommended prayer, with fasting, as a proper remedy for the deliverance of possessed persons.—Secondly, God seems to have done better than Luther’s expectations in this matter. Luther, as it appears from Seckendorf’s narrative, hardly ventured to anticipate any immediate or speedy amelioration in the sufferer’s case, saying only, that the hour which God had appointed for her deliverance must be *patiently waited for*. But, as far as we can gather, her recovery, though not instant, was rather prompt than tardy. She was taken home, and her friends ‘*afterwards*’ wrote, that she was no more troubled by the devil.’ The word *postea*, afterwards, is used several times before in the narrative, and used to express something that was done

at once, or on the occasion. 'After that, Luther laid his hand on the girl's head'—'He then prayed to God'—'He then with his foot,' &c. &c.—But, thirdly, granting the case to have been an answer to prayer, the narrative is not on this account the less extraordinary, nor are its circumstances less supernatural. Add to this, that prayer is one of the methods of working miracles sanctioned in the Bible: as in the instances already referred to, in the Old Testament, of Elijah and Elisha: that of Elijah adopted and held up for our imitation by St. James in the New; and that of the mode appointed to the Church, for the healing of the sick, by the same Apostle: to which we may add the very remarkable instance in the case of Elisha, 2 Kings iv. 32—35, where the life of the dead child was not obtained without considerable waiting after prayer: and that in the case of Peter, who in raising Tabitha had recourse to prayer, Acts ix. 40. Hence, granting the damsel, in the case recorded by Seckendorf, to have been dispossessed by means of prayer, this circumstance makes no essential distinction; but, if any one attempted to set it up, would amount only to another of those evanescent lines, so many of which have already disappeared before us in the course of the present remarks, and by means of which it is so vainly attempted to make a separation between the miracles of the word of God and the miracles of the Church of Christ. If however it be said, that the damsel was merely the subject of some natural affliction or infirmity, and that she was cured, through prayer, of this, we answer, that this was not what Luther and the other ministers prayed for. They prayed, that, for Christ's sake, God 'would cast the devil out of the girl.'—These things, as we said, we *might* answer, to the reason given for omitting the not insignificant circumstance of the damsel's recovery; namely, that it was an answer to *prayer*. But, nevertheless, let the plea have its full weight, at any rate, as an explanation of the course adopted. We can readily believe that a writer decided in his own views, and anxious to commend them to others, might deem it perfectly warrantable. Neither was any advantage to be gained by

withholding part of the narrative ; for, as is very well known, the principal circumstances of it are given in Mr. Scott's history, which is accessible to all. By the way, it may be mentioned, that we observe one omission of importance in this latter work. For the author does not give those words of our Lord which, according to Seckendorf, were repeated by Luther from St. John, but states only, that Luther recited 'some passages of Scripture : ' and we the more lament this omission, because, as this circumstance is mentioned or withheld, the character of the whole transaction is considerably varied. We mean, especially, as the account bears upon the question whether miracles were *not expected* by Luther.—And to conclude : since the quotation from Seckendorf is after all of a mixed character ; and since (though, for a passage quoted against us, it contains some things which rather tell in our favour), it cannot at the same time be denied that one clause in it which makes against us reads very strong ; we will close the whole subject by asking one question. Suppose that what Luther did then, had been done by any individual now : suppose that, as a person was brought to him in the character of one possessed with a devil, as he received the sufferer in that character, as he spake of her and dealt with her in that character, as in that character he laid his hand upon her head, repeated formularies of the Church, repeated a text of Scripture containing the Lord's promise of miracles, prayed for her, addressed the evil spirit as personally present, &c. ;—suppose, we say, that as Luther did all this, *so*, in the present day, any person were to act in the same manner ; what judgment would now be formed of such conduct by the bulk of religious professors ? To which of the adverse views on the subject of miracles would such a person be supposed to belong ? Would any one pretend to say of him, that he was *opposed* to the doctrine of miracles ? Rather, would such a procedure on his part be tolerated ? Would it not raise a clamour against him ? Should we not instantly have the cry of folly, superstition, enthusiasm, and fanaticism ? Yes. The character of Luther, indeed, is established : he died, according

to his own prophecy, before that rapid declension from the first doctrines of the Reformation followed, the fore-knowledge of which caused him so much sorrow : and, in a compendious form, the narrative of a public occurrence in which he was engaged, in which, by the course that he pursued, a devil was cast out from a person brought to him to be dispossessed, and in which he cited, as applicable to the occasion, our Lord's *promise* of miracles to such as believe in him : this narrative, in a compendious form, is quoted to prove that he *expected not* miracles. But, were Luther himself to be now living, and were he still to express the same sentiments, and to act as he then acted, not all that, as matter of controversial or doctrinal statement, he may have occasionally said concerning the needlessness of modern miracles *to prove revelation*, would have withheld some of us, who call ourselves professors of evangelical truth, from loading him with the same reproach, which he endured, while alive, from the deceivers and Jesuits of his day\*."

On this subject I will now add but a single observation. At least one writer, since the above remarks were published, has made the columns of a religious periodical the vehicle for violent charges against the advocates of the miraculous character of the Christian dispensation, for an over-confident and uncandid spirit ; and has extolled Mr. Noel's "Remarks," as affording such a sufficient and satisfactory answer to them.

But would it not be more just in such assailants, to abandon hard names, and look more clearly into the subject ? Not one word is said, by this accuser, of the above exhibition, which was given in the Jewish Expositor, long before he wrote, which some of his expressions seem to be-

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\* Jewish Expositor for May, 1831, pp. 145—153.

tray that he was well acquainted with, and which shews how different a view may be taken of Mr. Noel's citations, from that which they bear while unexamined and unquestioned. No one, aware of this circumstance, can appeal to the "Remarks on the Revival of Miraculous Powers in the Church" as *settling the question*, without being guilty of a literary fraud. Equal is the cheat of those, who know well, and to their own shame, how thoroughly I have exposed the falsehoods and delusions, coined in order to set aside the miraculous cure of Miss Fancourt; and who nevertheless go on speaking of that cure as fanciful, at the same time sinking all mention of my statement. What real difference is there between a Religious Periodical that acts thus, and the Times Newspaper, that suppresses intelligence unfavourable to its politics?

But now, having examined the evidence, adduced in proof of Luther's *not expecting* miracles, it will be necessary, as in the case of the other Reformers, to go a little further; and to inquire what more can be learned from other passages. First, however, there is need of explanation. Other expressions have been cited by other writers, in which Luther appears to deny or disclaim all supernatural or miraculous aids, as vouchsafed to himself, or extended to the latter ages of the church: and it becomes us rather, as sincere searchers after truth, to pause and examine such passages, giving them their full weight, than to pass them by, and select only what makes for our own side of the argument. It must be observed, however, that in addition to those three causes

already referred to, which tended to affect the language of the Reformers when they spoke concerning miracles, there were some, in the case of Luther, of a peculiar character. We have seen already that he is accused by Maimburg of having wished "to pass for an Apostle;" and he seems also to have suffered from other charges of the same kind, which would naturally make him cautious. Thus Seckendorf informs us that, at the death of Nesenus,

"Luther, greatly moved at his death, having said, 'O that I could raise the dead,' suffered a slanderous charge, to the effect that he had seriously attempted to raise him: a lie with which some of his calumniators were marvellously delighted, as affording them the opportunity to charge him with having arrogated to himself, without any grounds whatever, the gift of miracles\*."

In connexion, then, with these accusations to which Luther was exposed, we may observe two things: first, that he sometimes speaks very moderately and cautiously on the subject of miracles; but secondly, that he by no means denies all miracles. *First* I say, we find him sometimes speaking very moderately and cautiously upon the subject of miracles. I proceed to offer a few examples, at the risk of their being quoted alone, by some opponent of miracles, who has no other means of getting at what Luther actually wrote, as a *fair specimen* of Luther's opinions upon the subject. For example, as Seckendorf observes,

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\* "Lutherus cum, morte ejus valde turbatus, dixisset, 'O utinam possem resuscitare mortuos,' calumniam passus est, ac si resuscitationem ejus serio tentasset: quo mendacio aliqui ex ejus insectatoribus mire dilectati sunt, ut eum summa vanitate miraculorum donum sibi arrogasse criminarentur." Seckendorf, lib. I. § CLXXXII. Add. 1. b.

“He became wise, therefore, not through sudden inspirations or enthusiasm, (he neither boasted this himself, nor gained credit with others by such a pretext), but by proficiency, and according to the measure of the grace imparted to him by God, to discern the light of Scripture\*.”.... (Hence he says, in the Preface to his Works), “Remember, that I have been one of those; who (as Augustine writes of himself) got on by writing and teaching; not of those, who, from nothing, suddenly become eminent †.”

Again, with a more express reference to miracles, but still having in mind the accusations of his enemies, he writes,

“I have often said, that I desire not that God should have bestowed on me the grace to work miracles, but congratulate myself that I can abide strictly by the word of God, and work with that instrument; for otherwise they would immediately say, The devil does it by him ‡.”

And, on Joseph's dream, he says of himself,

“I have made a compact with the Lord my God, that he shall not send me either visions, or dreams, or even angels §.”

Such are the strongest expressions which I find of Luther's, unfavourable to miracles: and it is undeniable that, taking them alone, those who oppose the doctrine would have, as far as the sentiments of this reformer are concerned, a very strong case. But, if we sometimes find him

\* “Sapuit igitur non per subitas inspirationes aut enthusiasmum, (quem nec ipse jactavit, nec eo prætextu fidem apud alios invenit) sed ex profectu, et secundum mensuram impertitæ sibi ad scripturæ lumen agnoscendum a Deo gratiæ.”

† “Memento, me unum fuisse ex illis, qui, (ut Augustinus de se scribit) scribendo et docendo profecerim, non ex illis, qui de nihilo repente fiunt summi.” Lib. I. § XIII.

‡ “Ich habe oft gesagt, dass ich nicht begehre, dass Gott mir solte die gnade verliehen haben miracul zu thun, sondern freue mich, das ich stracks bey dem wort Gottes bleiben mag, und damit umgehen, deun sonst würde man bald sagen; der teuffel thuts durch ihn.” On John ii. See Seckendorf, lib. iii. § LXXVIII. 3.

§ “Factum feci cum Domino Deo meo, ne vel visiones, vel somnia, vel etiam angelos mihi mittet.”

speaking thus moderately and cautiously concerning miracles, we observe, *secondly*, that he by no means denies all miracles. Thus, immediately after the passage last quoted, (which therefore, should any friend *borrow* it, I beg him not to borrow *alone*,) having observed that he is contented with Scripture, in which he finds all things necessary, he goes on to shew that he spoke only with reference to *himself*; adding,

“Not, however, that I derogate from the gifts of others, if haply to any one, over and above Scripture, God should reveal ought by dreams, by visions, or by angels\*.”

Presently after, he gives his peculiar reasons for being less anxious for such gifts in his own case, in terms already quoted :

“For I am actuated by that infinite multitude of illusions, sleights, and impostures, with which, under the Papacy, the world has long been horribly duped by Satan.”

Yet, as we have seen, he again guards himself against the supposition of denying the gifts of others.

“But, as I said, this consideration is for *myself alone*. I would not venture, in alleging it, to lay down restrictions for *others*.”

In a word, this is exactly the spirit that Luther manifested, when consulted, concerning a supernatural case, by Ebert; namely that of a maid-servant, possessed with a devil, and having the power of producing pieces of money in her hand, and swallowing them. He displays the greatest caution, but by no means treats the case as imaginary. In other words, he warns Ebert of the

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\* “Neque tamen aliorum donis derogo, si cui forte præter scripturam aliquid revelaret Deus per somnia, per visiones, per angelos.”



delusions of superstition\*, but directs the case to be most strictly investigated, and tells what should be done, if it should be found real.

“‘I beseech you,’ he writes to Ebert, ‘as this is a matter which deserves to be made publicly known, that you will most accurately investigate all the particulars, lest some delusion be concealed.’”

The expression “*this is a matter which deserves to be made publicly known,*” proves that Luther felt no hostility to a believing view of the case, provided it were properly authenticated. And we learn from Seckendorf, that the method of treatment, suggested by Luther, was attended with complete success.

“The advice of Luther was attended with success, although Satan for some time resisted, and foully reviled Ebert, when he called on the name of Christ †.”

We need only read what was the “advice” referred to, as given by Luther, to perceive that he viewed the matter quite seriously; and that, however great might be his caution, he fully believed in demoniacal possession, and in prayer as the proper method for expelling the evil spirit.

“Grace and peace in Christ. The things, which you write, to many appear incredible; and, before you wrote, I myself thought, when they were related here, that I was hearing some jest or fable. But if the matter is as you write, I think that it is a prodigy (or *supernatural manifestation, ostentum*), by which God may suffer, Satan to ex-

\* In terms already quoted, Part i. of this chapter.

† “Rogo te, quandoquidem res ista digna est evulgari, omnia velis certissime explorare, ne subsit aliquid doli.” *Luthers Briefe. Fünfter Theil.* p. 12.

‡ “Consilium autem Lutheri successum habuit, licet aliquandiu reniteretur Satanas, et Ebertum, cum Christi nomen invocaret, fœdis proscinderet convitiis.”

hibit a representation and likeness of certain princes, who snatch and devour wealth from all quarters, and yet are nothing the better. But since this spirit is disposed to mirth, and by this sport of his derides our unconcern, our part is, first, to pray seriously for the girl, who, for our instruction, is compelled to suffer such things. Secondly, that spirit must in his turn be despised and derided, nor must we make the attempt against him by any exorcisms or ceremonies, because the pride of the devil derides all such things. But let us persevere in prayer for the damsel and in contempt for the devil, and at length, with Christ's help, he will desist\*."

These few citations, and the considerations connected with them, clearly prove that Luther's occasional expressions, unfavourable to miracles, were not intended by him in an unqualified sense; and that, however great his dread of the delusions of Popery, and however strict his determination, as far as he himself was concerned, to take Scripture in all things for his guide, he nevertheless was ready to allow that others might possess gifts or receive communications that he had not; while he fully admitted and recognized the power of the devil, not only in actuating the hearts of men, but in personally possessing them; and looked to prayer, and calling upon Christ, as the proper method of expulsion. We may add two

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\* "Gr. et P. in Christo. Multis videntur incredibilia quæ tu scribis, mi Andrea, et antequam tu scriberes, cum hic narrarentur, ipse quoque putabam, me audire jocum quendam aut fabulam. Sed si ita res habet uti tu scribis, arbitror ostentum esse, quo Deus permittat, Satanam ostendere figuram et imaginem quorundam principum, qui rapiant et vorent undecunque opes, et tamen nihil proficiant. Cum ergo jocularis sit iste spiritus, et otio suo securitatem nostram rideat, nobis primum est serio pro puella orandum, quæ propter nos cogitur ista pati. Deinde iste spiritus vicissim est contemnendus et ridendus, nec ullis exorcismis aut seriis tentandis, quia omnia ista ridet superbia diabolica. Sed perseveremus oratione pro puella et contemtu in diabolum, et tandem, favente Christo, cessabit."

other reasons why Luther stood so much on Scripture: the first, that this he felt to be peculiarly his ground in contending against Popery: the second, that his own official appointment was one which engaged him to vindicate the truth of God's word; and that often, as it is well known, when he felt disheartened and dispirited, and almost disposed to doubt whether he had really been called to the tremendous conflict in which he was engaged, he found encouragement in that reflection, that the defence of scriptural truth was a work to which he was bound by official ties; and that therefore, come what would, he was always, while doing that work, in his appointed sphere, and could not be transgressing his proper line of duty\*. All this Luther might feel, and all this he did feel, consistently with the recognition of some miraculous powers still manifested in the church, and consistently, as we shall presently see still further, with their occasional experience and exercise in his own person.

These matters being premised, let us now proceed to exhibit in detail the views of Luther on the subject of miracles. The English reader will meet with some things, which he has not met with in the writings of Luther's professed biographers. In fact, I once put the question to a friend, a Lutheran minister, "Why is it that, in most of the lives of Luther, his miraculous experience is in a great measure kept back?" His reply is worth recording: "Because every writer who has given

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\* See Life of Luther, in *Die Weisheit D. M. Luthers.*—Nürnberg, 1818. Vol. ii. p. 9.

an account of Luther, has drawn him according to his own standard." Now then, let us proceed to consider the opinions or experience of Luther, under four heads; namely, Satanic agency, Predictions, Views of Prayer, and Healings.

1. What really were the sentiments of Luther respecting *Satanic agency*, we have seen, in some measure, from the two cases of possession already considered. The reality of possession he fully recognizes; and for the expulsion of the evil spirit he enjoins or employs suitable means, which in each case prove successful. Under this head, therefore, there is little need of further evidence. The statement of Razebergius, that Luther, one evening as he stood praying, saw "an apparition of the devil\*," would not perhaps of itself be entitled to so much attention, especially as, according to Seckendorf, the account existed only in manuscript, were it not for the confirmatory circumstance, that Luther himself related the occurrence to J. Jonas and Michael Cælius; and that Cælius, in his funeral sermon, himself records the fact, in a passage to which Seckendorf refers †. The particulars of the occurrence it is not so necessary to detail; our principal concern being with the fact, that Luther *made such a statement*. This is clearly proved by the evidence; and it sufficiently evinces what were Luther's sentiments, the point at present under consideration. They may now be ridiculed. But it is better to be an avow-

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\* "Spectrum dæmonis."

† "Cælius ipse in concione funebri, *Tom. viii. Alt. fol. 860. ex ore Lutheri sed eatenus tantum narrat, quod spectrum illud diducto ore ei illuserit, cetera coram metu reticuit.*"—Lib. III. § cxxxiv. 1.

ed believer in Satanic agency, than personally to be a standing monument of it by unbelief. I might also refer to what is recorded by J. Jonas : that on the twenty-fourth of October, 1533, from eleven to twelve at night, there appeared to Luther, in company with many others,

“ In the four quarters of the heavens many thousands of small fiery torches, flying about, really of a flame and fire colour ; and that Luther said, that he had never seen any thing similar before : and that another day, about the same time, sounds were heard in the air as of armies joining battle. On these things Jonas observes, that Luther, who was a contemner of the devil, and experienced in temptation, regarded them all as the devil’s sleights, he terrifying men with false terrors, when not able to do so with real ones \*.”

The Aurora Borealis will probably supply to many persons a solution of the former of these phenomena ; on which subject I shall content myself with this general observation,—That some modern solutions of extraordinary phenomena, offered for the purpose of obviating superstition and credulity, seem really to be the solutions which require more credulity in those who receive them, and betray more in those who offer them, than any others that could be given. The point now under consideration, however, is Luther’s sentiments. Luther, who held the great and cardinal doctrine of justification, held also the doc-

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\* “ *Luthero....multis adstantibus, in quatuor cœli partibus et regionibus volitare visa esse multa millia facularum ignearum, vere flammei et ignei coloris, et Lutherum dixisse, se nihil in vita simile vidisse ; alio die, eodem fere tempore, strepitus in aere concursantium quasi exercituum auditus fuisse. Ad hæc notat Jonas, Lutherum, contemptorem diaboli et tentationis expertum, omnia pro diaboli præstigiis habuisse, falsis terroribus, cum veris non posset, homines exterrefacientis.*”—*Lib. III. § xxvi. 13.*

trine of Satanic possession, and of Satanic agency in visible and external things; and if professors of the present day doubt the latter doctrines, I hope, at any rate, they are sound in the former.

2. We pass on to Luther's *predictions*: on which subject, before we come to particular instances, it may be well to say a few words respecting his general views. These we might partly gather from the circumstance of his relating a prediction concerning himself. Staupitz, he says, informed him,

"That he heard at Rome, in 1510 or 1512, that a certain Franciscan minorite had predicted, that a certain eremite should assail the Papacy; and Staupitz acknowledged, that this was fulfilled in Luther, who was of the order of the Augustine eremites\*."

This circumstance Luther would not surely have left in manuscript, unless he had believed in the reality of the prediction: and we have seen in a former chapter, that he refers to and recognizes the predictions concerning him uttered by Huss. But I must mention another circumstance, which throws light on the subject: namely, Luther's persuasion of a divine † impulse, or spiritual instigation, by which he was moved to attack the Papacy; and that, be it observed, *before* his views had become clear or definite, and *before* his mind was made up on grounds of conviction and scriptural demonstration, on many points connected with

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\* "A Staupitio relatum sibi esse dicit Lutherus in scheda MS. (*Reg. N. fol. 44, lit. S.*) quod Romæ anno 1510 aut 1512 audierit, Franciscanum quendam Minoritam vaticinatum esse, 'fore, ut eremita quidam Papatum sit aggressurus,' idque Staupitium in Luthero, qui ex eremitarum Augustini ordine erat, completum esse agnovisse."—Lib. I. § VIII.

† "Instinctus."

## THE REFORMERS.

controversy. This circumstance is highly deserving of attention. In his commentary on Genesis xxv. 28, he first tells us generally, concerning such an impulse,

“ That it is not hastily to be admitted, unless it be grounded on the word of God, or afterwards proved genuine by the event. He goes on to say, concerning himself, that he himself indeed, at first, without the word, or a particular revelation, by instinct (or spiritual impulse) attacked the Papacy, without thought or method, but that now it was evident, that he was divinely inspired. For Luther, when in his theses he attacked the indulgences published in 1517, was so far from impugning the Papacy itself, or the pontifical function, that he would rather have defended it, (as he afterwards more than once declared,) with great zeal, and even at the peril of his life. Subsequently, however, he felt a certain impulse against the pontifical authority; and began to suspect, that it had no foundation of Divine right, yea, that, in the way it was exercised, it was antichristian. Nor had he, at the time, discovered what things might be brought against it from the word of God; but, when further enlightened by more diligent meditation, and the futile arguments of his antagonists, he for the first time discovered that impulse to have been truly Divine; and, by a more accurate consideration of Scripture, he was confirmed in it\*.”

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\* “ Ad v. 28. fol. 20. b. de instinctu monet, quod non temere sit probandus, nisi verbo Dei nititur, aut postea ex eventu probatur, et de se dicit; ‘ Se quidem ab initio sine verbo ’ sive revelatione singulari, ‘ ex instinctu aggressum esse Papatum, sine cogitatione et consilio, sed jam constare, quod divinitus fuerit instinctus.’ Lutherus nempe, cum publicatas anno 1517, thesibus indulgentias improbaret, Papatum ipsum, sive munus pontificium adeo non impugnabat, ut potius magno cum zelo, et vel cum vitæ suæ discrimine, (ut postea non semel professus est,) tueri id cuperet. Sensit tamen postmodum instinctum quendam contra pontificum dominatum, et suspicari cœpit, illum jure Divino non niti, immo eo, quo exercebatur, modo, antichristianum esse. Neque tamen statim perceperat, quæ ex verbo Dei illi opponenda essent, sed diligentiori meditatione et adversariorum futilibus argumentis majori luce respersus, primum illum instinctum revera divinum fuisse deprehendit, et ex verbo accuratius considerato in eo confirmatus fuit.”—*Seckendorf*, Lib. III. § cXL. 1.

Thus, though Luther, in other passages, shews that he felt as strongly as any man the necessity of abiding by the written word, he plainly recognizes the possibility of a Divine impulse *existing independent of that word*. Of the genuineness of inward impulses, therefore, he gives two different tests: if they be grounded on the word of God, *or*, if they be *afterwards authenticated by the event*. And, though he gives a caution against rashness in acknowledging them, yet he maintains, in his own case, that he had such an impulse, independent of Scripture; not, indeed, an impulse opposed to Scripture, an impulse, however, whose agreement with Scripture, at the time when it first actuated him, he had not discovered, and was not aware of. This is a matter of no trifling moment. It lies at the bottom of his warfare with the Papacy, the most distinguished feature of his important life. The beginning of that warfare between Luther and the Pope, which issued in the Reformation, was, according to Luther himself, a Divine impulse, spiritually communicated, independent of the written word, though afterwards found to be in accordance with it.

But since, when we come to particular predictions of Luther's, there will probably be in many minds a strong disposition to explain them away (precisely as some, indeed, have the audacity to explain away the prophecies of the Old Testament), as sagacious conjectures, happily confirmed by the result, it may be proper to clear this point still further; and therefore, I will, in the first place, give one prediction, in which



Luther expressly intimates that he regarded himself as speaking by the Spirit. He did not, indeed, set himself on the footing of the prophets of old ; but what he did claim to himself is highly deserving of our attention. Let us hear Seckendorf.

“ I am aware that my countrymen are deemed ridiculous, when they attribute to Luther the gift of prophecy : nor did he so claim it, as to make himself equal to the Old or New Testament prophets. One most remarkable passage, however, I must record, from his letter to Lincke.” (Seckendorf shews that the date was probably 1522, and that Luther was speaking of the hostility to the truth manifested by Duke George of Saxony. He then proceeds) : “ Luther, then, writes to Lincke, ‘ I am extremely afraid, if the princes continue to regard that blockhead Duke George, that there will be a sedition, which will destroy princes and magistrates throughout all Germany, and at the same time involve the whole of the clergy. For thus this matter appears to me.’ ” (Then, after observing that the people are already in a state of agitation, he goes on to say), “ It is the Lord who does these things, and hides these threatening appearances and coming dangers from the eyes of the princes : yea, through their blindness and violence he will accomplish such things, that I seem to myself to see Germany swimming with blood.” (He then exhorts Lincke to join with him in intercession, saying, “ It is a serious matter, and close at hand ; ” and to warn the princes, through the senators, to act less oppressively and violently : for, says he,) “ Let them know, that the sword of civil war is most assuredly suspended over their own necks. The object of their measures is, to destroy Luther : but most assuredly, the object of Luther’s is, that they may be preserved. That destruction which they devise threatens themselves, not Luther ; so far am I from fearing them. I CERTAINLY AM OF OPINION THAT I SPEAK THESE THINGS IN THE SPIRIT.” (Then, referring to Frederick, he adds,) “ But

if wrath be altogether decreed in heaven, and can be hindered neither by prayer nor counsels, we will pray that our Josiah may sleep in peace, and the world be left to its own Babylon\*.”

Seckendorf adds,

“*But that Luther was not erroneously of opinion that he spake in the Spirit, was proved by the result.* For, when the sedition of the rustics followed, three years after, it is well known what calamities befel the princes and the clergy: and Frederic, whom he calls Josiah, was withdrawn by a peaceful death from the sight of that misery †.”

To this Seckendorf adds,

“Nor were his prophecies less true, concerning the fate of Germany, and concerning the Emperor Charles ‡.”

Seckendorf then gives Luther's letter to Spalatinus containing the prediction, and shews how the event accorded with it §: and upon this subject I will only add, as a further proof of Secken-

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\* “Ridiculos haberi nostrates scio, cum prophetiæ donum Luthero tribuunt; neque is sibi eo modo id arrogavit, ut se prophetis V. aut N. Testamenti æquaret. Non possum tamen non locum summe notabilem, ex epistola ejus ad Lincium Lib. II. p. 10. adscribere. . . . Scribit igitur Lincio Lutherus: ‘Vehementer metuo, si pergant principes audire stolidum illud cerebrum Ducis Georgii, futurum esse tumultum, qui tota Germania principes et magistratus perdat, et simul clerum universum involvat: sic enim res ista mihi apparet. . . . Dominus est qui facit hæc, et has minas et intentata pericula adscendit ab oculis principum: immo per cœcitatem et violentiam eorum talia consummabit, ut videar mihi videre Germaniam sanguine natate. . . . sciant, gladium domesticum suis cervicibus certissime impendere. Ipsi agunt, ut Luthero perdat; sed certe Lutherus agit, ut ipsi serventur. Non Luthero sed ipsis instat perditio, quam moliantur; tantum abest, ut eos timeam. HÆC CERTE IN SPIRITU LOQUI ME ARBITROR. . . . Quod si omnino definita est ira in cœlo, ut nec orationibus nec consiliis impediri possit, impetramus ut Josias noster in pace dormiat, et mundus sibi relinquatur in suam Babylonem.’”

† “Quod autem in Spiritu se loqui non vane putaverit Lutherus, eventum probatum est. Nam tumultu rusticorum post triennium sequuto, quæ damna principibus et clero illata fuerint, notum est, et Fredericus, quem Josiam nominat, placida morte miseræ illius spectaculo fuit subtractus.”—Lib. I. § cix. 1.

‡ Non minus vera sunt, quæ de Germaniæ fato et Carolo imperatore vaticinatus est.”

§ Lib. I. § cix. 2.

dorf's view of the subject, that the former passage is designated, in his margin, "Luther's prediction concerning the rural war, and the death of the Elector Frederic \*;" and the latter, "another prediction, of what should befall Charles V †."

But the proof of LUTHER'S views lies in the words, "I CERTAINLY AM OF OPINION THAT I SPEAK THESE THINGS IN THE SPIRIT." In saying that he is of opinion, he does not, it seems, so much intend to express uncertainty, as to adopt the Apostle's mode of speaking, "I *think* also that I have the Spirit of God ‡." And, should these words of St. Paul be read by any evangelical professor of a Neologian or Socinian turn, let him not imagine that the Apostle himself, in saying, "I think," speaks doubtfully. The word "think" is the same that our Lord himself uses, for the purpose of expressing the highest degree of certainty and assurance. It is different, indeed, in our English version, "Doth he think that servant because he did the things that were commanded him? I TROW not." But, in the original, the word is the same in both passages§. Paul, then, uses the same word as our Lord, and Luther a word answering to Paul's, as expressing confidence and certainty. We say we think, when we feel quite sure. "Did Luther deny all post-Apostolic miracles?" "I *think* not."—"Is it fair to take advantage of the present controversy, to introduce the notion that all post-Apostolic

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\* "Prædictio Lutheri de bello rustico et morte Friderici Elect."

† "Alia de fortuna Caroli V. prædictio." † 1 Cor. vii. 40.

§ "Ου δοκω," Luke xvii. 9. "Δοκω δε κγω Πνευμα Θεου εχειν," 1 Cor. vii. 40.

miracles are unreal ; and so to sink the faith of the church lower than it was before ? ” “ I *think* not.”

And the fact is, that if Luther did not regard himself as altogether a prophet, this might partly be because he conceived that he held another office expressly given to him, namely, that of a preacher or evangelist : and he knew very well that God hath set different offices in the church (1 Cor. xii. 8—11, & 28). Thus, in his book against the Pope, he first calls himself a Preacher\*.

“ But,” it is added,

“ If he should also assume the title of Evangelist, he writes that he should do so more justly than any of the bishops could prove his own title ; and that he was sure he was so named, and as such regarded, by Christ himself, who was the Master from whom he had learned his doctrine, and would in the last day be the Judge of it †.”

This, be it observed, was Luther’s opinion, at the time when the Pope and the Emperor had stripped him of his titles of presbyter and doctor : consequently he is not referring to any merely human ordination ; and, as the words themselves, indeed, very clearly evince, he calls himself Evangelist, because he conceives himself to have been especially designated to that office by the great Head of the Church. Hence there would be the less reason for his assuming another title, namely, that of Prophet ; though, nevertheless, at the same time, we find him uttering particular

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\* “ Ecclesiastes.”

† “ Quod si etiam *Evangelistæ* titulum sumeret, majore id jure facturum se esse scribit, quam ullus episcoporum suum titulum probare possit, certumque se esse, a Christo ipso sic nominari, et pro tali haberi, qui doctrinæ suæ magister, et in novissimo die testis futurus sit.”—Lib. I. § CXXIII. 1.

predictions, as we have seen already, and now go on to see still further.

There is something very awful, for instance, in Luther's denunciations against Emser; and the event fully bore them out. Emser was secretary to Duke George of Saxony; he opposed Luther, published a version of the New Testament against his, and greatly withstood his words. Luther writes thus respecting him to Hausmann.

"No answer, good Nicolaus, is to be returned to Emser, for it is of such an one that Paul says, He is subverted and condemned of himself; and he is to be shunned, for he sinneth the sin unto death. Yet a little, and I will pray against him, that the Lord may render to him according to his works. For it is better that he die, than that he go on thus blaspheming Christ against his own conscience. Therefore let him alone; the wretched man, too swiftly for him, will be effectually quieted. But do thou also cease to pray for him\*."

Seckendorf adds,

"These things came to pass, not long after, as we shall observe in the proper place †."

In his next book, accordingly, Seckendorf relates the particulars; and it will be observed that another prediction, besides Luther's, stands connected with the catastrophe. The account is given from Schneider, a preacher of Dresden, where the event took place. Alexius Crosner,

\* "Emsero nihil est respondendum, optime Nicolae, quia is est, de quo Paulus dicit, subversus est, et suo iudicio damnatus, et vitandus, peccat enim peccatum ad mortem. Adhuc modicum et orabo contra eum, ut reddat ei Dominus secundum opera sua; melius est enim ut moriatur, quam ut sic pergat contra conscientiam suam Christum blasphemare. Sine ergo eum, velociter nimis satis compescetur miser ille. Sed et tu desine pro eo orare."

† "Hæc non multo post eventum habuerunt, ut in loco notabimus."—  
Lib. I. § cxxvii.

for three years a pious preacher in the same city, had been much persecuted for his sermons, and was at length sent away\*.

"Emser, riding by, and seeing him setting out with his moveables, broke forth into the following words; Gladly do I behold this day, because the sermons of a heretic are put a stop to. Go in the devil's name: I remain here. Alexius answered, In God's name, you should say, Emser. I was in Misnia before you, and shall remain there, when you are no more. What followed? That evening, Emser, having partaken of a splendid entertainment with a certain citizen, a chief man of Leipzic, and others, and going aside when the guests had departed, after horrible words and contortions, was taken off by a sudden death †."

\* "Dimissus est."

† "Abiturum cum suppellectile conspicatus Empserus, equo prætervectus, in hæc erupit verba: Diem hunc lætus adspicio, quod hæretici concionibus finis impositus est; abi in malam rem, (*ins teuffels nahmen*) ego hic maneo. Respondit Alexius: Imo in nomine Domini dicere debas Emsere (in Gottes nahmen wäre auch ein wort). Ego prius quam tu in Misnia fui, mansurus etiam, cum tu non eris. Quid fit? Eo vespere cum cive aliquo Lipsiensi primario aliisque laute cœnatus Emserus, digressis hospitibus in sella considens, posthorrenda verba et gestus subita morte sublatus fuit."—Lib. II. § xxxiv. Add. II. e.

With this occurrence should be related one which happened at Utrecht. "On the 29th of July, 1660, (that is to say, during the time of the De Witts), Abraham Van der Velde and Johannes Teeling, ministers at Utrecht, and both of them *faithful watchmen on the walls of Zion*, were ordered, by a written sentence of the magistracy, to leave the city before six o'clock that evening, and the province within four-and-twenty hours; although the Consistory gave them, the same day, an attestation, by which it was declared that (in their opinion) they were both sound in doctrine and faithful in their ministry. The reason of this aristocratical sentence was, that Van der Velde, having preached that day, had by his zeal and earnestness bitterly offended a burgomaster of Utrecht, who drank hard, and whom on that account he had *censured* (according to the discipline of the church). But as one of his children was then lying dead in his house, he sent in a request to the burgomaster, that he might be allowed to defer his departure till he had buried his child. He received, however, this cruel answer: 'That his request was refused, but that he might have the *dung-cart* of the burgomaster to carry his child to the grave!' The minister was therefore obliged to leave the city with the body of his child; and the burgomaster immediately repaired to his country-seat on the side of the canal, in order to amuse himself with mocking the banished and mourning minister as he passed. But 'the ways of a man are before the Lord, and he pondereth all his goings;'

On another occasion, we find Luther recording a saying, which proved to be prophetic, concerning the city of Erdford. The saying was Martinus Sangerhausen's; and is cited by Luther, to shew that, however prosperous a state, it must suffer, unless it have fit men for governors. It was, he tells us, to the following effect; that Erdford

“ would continue invincible, with respect to its riches and fortifications: but that, though both powerful and opulent, the state would experience a deficiency with respect to men\*.”

And on this, be it observed, Seckendorf writes thus: that Luther

“ records a memorable saying, not his own indeed, but some other learned man's, concerning the loss to which a state is subject, even though not deficient in respect to wealth, provided it want fit men; and mentions a city by name, whose predicted fate,” says Seckendorf, “ *is in my time fulfilled* †.”

Here we may observe, then,

1. That such a saying had been prophetically spoken by Sangerhausen, respecting Erdford.
2. That, before the time of its fulfilment, Luther recorded it, in a public lecture on Psalm cxxvii.

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and it deserves to be recorded that, just as Van der Velde passed by in the boat, the burgomaster was seized with a fit. The gardener, seeing this, called his servant: they judged it necessary to convey him to the city again, without a moment's delay; and, finding no conveyance at hand but *the dung-cart*, placed him thereon, in order to bring him to Utrech; where he arrived *dead*, having died by the way, as an awful example that there is a God in heaven who pleads the cause of his servants.”—*Christian Review*, 1830, p. 220.

\* “—mansuram invictam quod ad opes et munitiones attineret; sed defuturos potenti et opulentæ Reipub. homines.”—Luther on the Psalms of Degrees. Ps. cxxvii. Op. Tom. III. Witteb. 1583. p. 550 (over).

† “Memorable non suum quidem, sed alterius cujusdam viri docti dictum refert de damno, quod Respublica patitur, etiam opibus non infirma, sed viris idoneis destituta, et civitatem nominat, cujus fatum prædictum nostro tempore impletum est.”—Lib. III. § LXXXI. 11.

3. That, in the time of Seckendorf, the cotemporary and friend of Luther's great-grandson, it was fulfilled.

Many things, indeed, were foretold, by Luther himself, which did not come to pass till after his decease. For instance, the restoration of Popery in parts where the Reformation had taken place.

"There will be persons who will again cry up works; and all things will be much worse than they now are. Nothing is well-pleasing to God, but the work of Christ. As therefore it has already happened to us under the Papacy, so it will happen, the clear light of the Gospel being again darkened and extinguished. The tonsures and ropes of the Franciscans will be adored again; and it will be said, these things please God. But it will be idolatry and the work of the devil \*."

On this Seckendorf observes,

"What he dreaded, in conclusion, concerning the bringing back again of that worship, which he so much censures, and how prophetically he speaks, the event has proved in very many places †."

With equal truth, Luther predicted the evils which would arise after his death at Wittemberg.

"There is extant a writing or protocol, from which it appears that he had made known to the Elector, that it would come to pass, that after his own death, there would arise discord in the university of Wittemberg, and a change would be made in his own doctrine ‡."

\* "Erunt qui opera denuo commendabunt, et multo deteriora erunt omnia, quam nunc sunt. Deo nihil placet, nisi opus Christi. Ut igitur nobis evenit sub papatu, ita et eveniet, iterum obscurata et extincta clara Evangelii luce. Adorabuntur iterum tonsuræ et funes Franciscanorum, et dicetur: Hæc placent Deo; erit tamen idololatria et opus diaboli."—Lib. II. § xxv. 22.

† "Quæ in fine de iterata cultus illius, quam tantopere culpat, reductione, metuit, et quodammodo vaticinatur, multis sane locis eventus comprobavit."—Lib. II. § xxv. 23.

‡ "Scriptum sive protocollum extat, ex quo intelligitur, ipsum Electori indicasse, 'Fore, ut post mortem suam discordia in Academia Wittembergensi oriretur, et doctrinæ suæ mutatio fieret.'"—Lib. III. § lx. 4.



This was not a mere apprehension, but a prediction; and caused such alarm to the Elector, that he went to Wittemberg, and conferred with Luther and Pomeranus on the occasion: expressing his willingness to dismiss Melancthon, though he was the great ornament of the university, from an apprehension that the evil might come from his concessions, and alterations of the Augustine Confession. Seckendorf adds,

“It is apparent, also, that Luther was not a false prophet, when he foretold the discords which afterwards took place, and to which it cannot easily be denied that the yielding of Melancthon gave occasion\*.”

It is observable that, in connexion with the coming evils, Luther clearly foretold that he himself should die before they took place. For example:

“Often therefore do I pray God, that he will suffer the present generation to die when I do; for, when I am taken away, most perilous times will ensue †.”

Again:

“He foresaw (nor did he make any secret of it with his friends) ‡, that religion was threatened with the utmost danger, and specially in Saxony §.”

Razeburg also relates his premonitions to Pomeranus, Melancthon, &c.: and especially that he

\* “Apparet etiam, non falsum vatem fuisse Lutherum, cum secutas discordias prædixit, quibus ansam Melancthonis indulgentiam dedisse, negari haud facile potest.”—Lib. III. § LX. 5.

† “Sæpe igitur Deum oro, ut generationem nostram sinat nobiscum mori, propterea, quod, nobis sublatis, periculosissima sequentur tempora.” Lib. III. § cxxxix. 10.

‡ This expression shews, that Seckendorf is not speaking, merely, as of something which might be anticipated by sagacity, for then Luther would not have had it so peculiarly to himself: but of something so discovered to Luther alone, as it was not to others, and by him communicated or announced to them.

§ “Prævidebat, nec id apud amicos celabat, summum religioni et speciatim in Saxonia periculum instare.”

“uttered many predictions concerning the schism, that would take place after his own death, among the evangelical believers \*.”

It is observable, also, that this declaration of what should follow after his death was founded on no vague conjecture, nor merely on any sagacious calculation. It was a definite view, accompanied with all the precision of an event clearly foreseen. He said, for instance,

“As long as I live, there will, God willing, be no danger, and a good measure of peace will continue in Germany; but, when I am gone, pray. There will be need, truly, of prayers; and our children will be forced to seize their spears, so bad will be the state of Germany †.”

And afterwards, not long before his death, at the end of a sermon,

“Having unfolded, in many words, the things which some years after came to pass, when the doctrine of the theologians of Wittenburg was changed to suit the times, he besought his hearers, that, if a report should reach them, of his keeping his bed from sickness, they would pray to God,” &c. ‡

And again, on his commentary on Genesis, having described the happy death of the righteous,

“He expressly foretels, as afterwards it came to pass too, So I shall die in peace, before evil and adversity come upon Germany §.”

So much for the predictions of Luther, from

\* “— multaque ipsum de schismate inter evangelicos post mortem suam secuturo prædixisse.”

† “Dum vixero, Deo volente periculum non erit, et pax satis bona manebit in Germania, sed cum decessero, orate. Precibus opus erit profecto, et liberi nostri hastas arripere cogentur, malus erit Germaniæ status.”

‡ “Cum pluribus explicasset, quæ post aliquot annos, mutata ad tempus doctrina Wittenbergensium Theologorum, eventum habuerunt, rogavit auditores, ut, si fama ad eos proveniret, se ægrotum decumbere, Deum orarent,” &c. Lib. III. § cxxxiv. 5.

§ “— diserte de se prænuñciat, quod et eventu probatum est: sic nos moriemur in pace, antequam veniat malum et calamitas super Germaniam.” (On Gen. xxv. 7, &c.) Lib. III. § cxxxix. 28.

which it is evident that he was in the habit of so speaking concerning future events, as to prove that he not merely formed sagacious conjectures respecting them, and divined them by superior discernment, but that he foresaw and foretold their real character, and the order of their succession ; and that he was persuaded, in speaking of things to come, that he spake in the Spirit.

3. From the predictions of Luther, we pass on to his *views of prayer*. Luther regarded prayer as obtaining not only spiritual, but temporal and perceptible answers. That is, he used prayer not only for those things, in which the evidence of its success admits not of being tried by any external test, but for those things in which the test is open and immediate. For example, he looked to prayer for prompt delivery from urgent sickness and bodily pain ; he frequently realized such benefits ; and he attributed the delivery, when obtained, to prayer so offered to that end. Luther's views of the efficacy of prayer may be gathered, indeed, from his manner of expressing himself to Melancthon :

“ It is marvellous, how earnestly I desire to see you ; and God, who doeth wondrous things, never and nowhere despises my prayers \*.”

The following is from an account written to his wife, of his recovery from a painful and dangerous attack of a dreadful malady. Three things are to be noted in it : first, that he was at the point of death, so that his wife, it appears, being at a distance, was sent for to see him ere he should

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\* “ Mirum est, quam desideramus te videre, et Deus, qui mirabilia facit, semper et ubique non contemnit preces nostras.” Briefe. 5ter Theile. p. 293.

actually die; secondly, that he considers his life to have been saved through prayer; and thirdly, that he expressly states, concerning the remedies tried, that they were of no service to him whatever, and had not the least share in his recovery. After describing the extremity and miserable state of suffering, to which he was reduced, he adds,—

“In one word, I was a dead man: and had committed you with the children to God, and to my good master, as if I were never to see you again. I felt great compassion on your behalf, but had reconciled myself to the grave. But they prayed so hard for me to God, that the tears of many people proved successful on my behalf;” (he then describes in what manner relief came;) “and I seem to myself to have experienced a new birth. Therefore thank God; and let the dear children, with aunt Helen, thank the true Father, for you would certainly have lost the earthly father. The good prince made them run, ride, fetch, and exerted himself to the utmost, to obtain (medical) relief for me, but *it was not so to be*. Your remedy, also, was equally inefficacious. GOD has already *wrought a miracle* on me this night, and does so still, through the intercession of good people.

“I write this to you, because I suppose that my gracious master has commanded the bailiff to send you to me, as now dying on the road, in order that you might first speak to me or see me. This, however, is now unnecessary; and you can continue at home, as God has so abundantly restored me, that I expect to come with joy to you\*.”

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\* “Ist bis auf diese nacht vom ersten Sonntag nu kein tröpflein wasser von mir gelassen, hab nie geruget noch geschlaffen, kein trinken noch essen behalten mögen. Summa, ich bin tod gewest, und hab dich mit den Kindlein Gott befohlen und meinem guten herrn, als würde ich euch nimmermehr sehen; hat mich euer sehr erbarmet, aber ich hatte mich dem grabe beschieden. Nu hat man so hart gebeten fur mich zu Gott, dass vieler leute thränen vermöcht haben, dass mir Gott der blasen gang hat geöffnet, und in zwo Stunden wohl ein stübigen von mir gangen ist, und mich dünket, ich sey wieder von neuen geboren.

Writing to Melancthon, on the moment of his recovery, he begins his letter thus :

“ Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and of all consolation, my most beloved Philip, who, in this second hour of the night, has had compassion on your prayers as well as tears \* ;” and so he proceeds to describe his recovery.

On another occasion Luther had so violent an attack, that he writes to Melancthon,

“ I greatly wonder, how my head, worn out as it is already with old age and labour, could endure such monsters within it ; and that apoplexy, vertigo, epilepsy, and the like, did not rather instantly and suddenly fell me to the earth †.”

In this instance, again, he attributes his recovery to prayer ; and that as the only possible remedy in so bad a case.

“ They had so beset my head, yea, my very life, that, through the insufferable pain, I began to shed tears, (which I am not easily brought to, though they flowed less

“ Darumb danke Gott, und lass die lieben kindlein mit Muhmen Lenen dem rechten Vater danken ; denn ihr hättet diesen vater gewisslich verlohren. Der frome Furst hat lassen laufen, reiten, holen, und mit allem vermogen sein höhestes versucht, ob mir möcht geholfen werden ; aber es hat nicht wollt seyn. Deine kunst hilft mich auch nicht mit dem mist. Gott hat wunder an mir gethan diese nacht, und thuts noch durch fromer Leute furbitt.

“ Solches schreib ich dir darumb, denn ich halte, dass mein gnädigster Herr habe dem Landvogt befohlen, dich mir entgegen zu schicken, da ich ja unterwegs stürbe, dass du zuvor mit mir reden oder mich sehen möchtest ; welchs nu nich noth ist, und mogst wohl daheim bleiben, weil mir Gott so reichlich geholfen hat, dass ich mich versehe fröhlich zu dir komen.” Briefe, Fünfter Theil. pp. 58, 59.

\* “ Benedictus Deus et Pater Domini nostri Jesu Christi, Pater misericordiarum et universæ consolationis, mi charissime Philippe, qui hæc hora secunda noctis-vestras misertus et preces et lacrimas, aperuit mihi,” &c. p. 57.

† “ — mirer vehementer, quomodo caput jam senio et labore fractum ista monstra apud se intus ferre potuerit, et non potius singulis horis apoplexia, vertigo, epilepsia, et si qua similia, me subito prostraverint.” p. 342.

freely than I could wish), and I said to the Lord, Either put an end to my sufferings, or put an end to me\*.”

The next day brought relief; and he adds,

“I write not these things, that you should attribute all to myself, but that you may understand, that the Lord is life in death. I attribute this cleansing” (of the head) “to the prayer of the church; otherwise, it would have been impossible to endure that dungeon of a head of mine so long †.”

Thus the efficacy of the Church’s prayers for the healing of the sick, was evidently a part of Luther’s creed. To the Elector John Frederic, again, who had kindly sent him medical aid in his illness, he writes, thanking him, announces his recovery, but *expressly intimates*, though he appears to admit that the medical men did their utmost, *that his cure was owing to the intercessions of Pomeranus.*

“I could gladly have seen, that our dear Lord Jesus had graciously removed me; for I am now of little use on the earth. But Pomeranus by his persevering intercession in the church, defeated my expectation; and I am now, thank God, better ‡.”

4. Such were Luther’s sentiments on the subject of prayer for the sick: and he did not experience the benefit of them in his own case only, but was made the instrument of recovery to others by the same means; and so regarded himself, in at least

\* “Caput, imo vitam meam ita invaserant, ut præ dolore intolerabili obortis lacrimis (quod non facile soleo, etsi minus fluebant, quam vellem) dicerem Domino: Aut ista desinant, aut ego desinam.”

† “Non hæc scribo, ut tu mihi omnia ex hoc facias, sed ut scias, Dominum esse in morte vitam. Orationi Ecclesiæ hanc purgationem imputo, alioqui impossibile fuerit istam camerinam capitis mei tam diu ferre.” p. 342.

‡ “Ich hätte wohl gern gesehen, dass mich der lieber Herr Jesus hätte mit Gnaden weggenommen, der ich doch numehr wenig nutze bin auf Erden. Aber der Pomer hat mit seinem anhalten mit furbitten in der Kirchen solchs (meins achtens) verhindert, und ist, Gott lob, besser worden.” p. 348.

three cases of *healings*. The first is that already considered, of the girl that was brought to him as being possessed with a devil. We have already seen that he fully recognised this her state, gave directions suitable to it, and himself acted accordingly: that he addressed the evil spirit as present in the possessed person; used prayer for his expulsion and perhaps fasting; repeated the promise of our Saviour respecting miraculous powers in his Church; and succeeded, promptly as it appears, in obtaining the recovery of the sufferer.

The next is the case of Mecum or Myconius. Mecum, lying at the point of death, had actually written to Luther a *farewell letter*, so fully was he convinced that his end approached. Luther, however, wrote a letter in reply, which was the means of raising the dying man. That this was the conviction of Mecum himself, is evident from his manner of speaking upon the subject; for he describes himself as having been

“*raised up* in the year 1541, by the mandates, prayers, and letter of the reverend father, Luther, *from death* \*.”

The prayer of Luther, also, for Mecum's recovery, was absolute and unconditional, so as to leave himself no hole to creep out of in case of its failure; for he writes,

“May the Lord never permit me to hear of your taking your passage, while I remain behind, but make you the survivor. **NO I ASK, AND SUCH IS MY WILL, AND MY WILL BE DONE. AMEN:—**Because this will seeks the

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\* “*Excitatus anno 1541 per mandata, preces, et literas Reverendi Patris Lutheri a morte.*” Seckendorf, Lib. III. § CXXXII. Add. x. b.

glory of God's name, certainly not my own pleasure or advantage\*."

I have taken occasion, in a former work, to point out another circumstance which proves that Mecum considered his life restored by Luther; namely, that, six years after, when again at the point of death, he wrote to Luther *not to detain him by his prayers*.

"Afterwards," says he, "my health began to fail, and I took to my bed with loss of voice," (a symptom of his former malady,) "and satiated with life; indeed so satiated, that I would rather cease to live, than so live when I am of no service. I wrote to the reverend father (Luther), as to one who has up to this time *kept me here by his mandates and letters*. . . . I pray him therefore to *dismiss me with his blessing*, yet so, that the Lord's will may be done †."

All these particulars are worthy of notice. Mecum, at the point of death, writes a *farewell letter* to Luther. Luther replies, desiring him, as with authority, not to depart, and the interposition is effectual. And so convinced is Mecum that the injunctions and prayers of Luther are the means of his continuance in life, that, when a second time at the point of death, desiring to depart and to be with Christ, he writes to Luther, lest, this time, he should again interpose to prevent his decease! "Yet," he exclaims, after expressing his acquiescence in the Lord's will, "yet, if it dis-

\* "Dominus non sinat me audire tuum transitum me vivo, sed te superstitem faciat mihi. Hoc peto, hoc volo, et fiat mea voluntas. Amen: —quia hæc voluntas gloriam nominis Dei, certe non meam voluptatem nec copiam quærit." Briefe. 5ter Theil. p. 327.

† "Postea cœpi ægrotare, et decumbo mutus et satur vitæ, atque adeo satur, ut optem non vivere, quam sic vivere, ubi mei nullus est usus. Scripsi reverendo patri (*Luthero*) ut qui me suis mandatis et literis hactenus detinuit. . . . Oro ergo ut demittat me cum benedictione; ita tamen, ut fiat, quod Domino placeat." Seckendorf, Lib. III. § cxxxii. Add. i. b.



pleased not God, ah, how could I wish to depart and to be with Christ, rather than be, as now, a useless and speechless mass of earth. I beseech thee, my Rorarius, *press* the Doctor for his reply\*." So fully was he persuaded, by miraculous experience, of the power of Luther's prayers, if offered, to detain him again, that he presses for his consent and reply, as if it were impossible for him to depart without it!

In this transaction, however, there is something to be told, yet more extraordinary. Luther had predicted to Mecum, that he himself should die before him. Mecum, on the other hand, again at the point of death, while Luther is yet living, writes to him, as we have seen, expressing his own wish to depart, now that he is again ill, without further delay. And, so wonderful are the ways of God, BOTH these things, thus apparently clashing, are accomplished: for Luther, taking his departure, dies, as he had predicted, *first*; and Mecum also, according to his prayer, receives his release, but a few weeks *after*. Hearing of Luther's death, Mecum writes to Justus Menius, "at the death of Luther, which, *he predicted to me six years since*, would take place *before* my own transit, I certainly am very much struck†."

The cause of Mecum's surprise at Luther's death, in conformity with his prediction, before his own, seems to have been, that he himself was

\* "Tamen si non displiceret Deo, ah! quam vellem dissolvi et esse cum Christo, quam sic esse inutile et mutum pondus terræ. Te oro, mi Rorari! ut a Domino doctore exigas responsum."

† "De morte Lutheri, quam ille mihi ante annos sex prædixit, ante meum transitum futuram, certe vehementer percussus sum." Ibid. c.

so near his end. Within one month after writing this letter, Mecum departed\*.

Luther's death took place Feb. 18th, 1546. Mecum's letter to Menius, in which he speaks of it, bears date March 9th, of the same year: and, on April 7th, Mecum also died.

The third case is that of Melancthon, who, as well as Mecum, was raised by Luther when in a dying state.

The particulars are preserved by Seckendorf: Melancthon fell ill on a journey, and the Elector sent for Luther to comfort him. It will be well to note on what authority Seckendorf relates the facts; though at the same time they are sufficiently attested, by the words, to be cited presently, of Melancthon and Luther themselves.

"The rest," says Seckendorf, "I will relate in the words of Solomon Glasse, Superintendent-General of Gotha, of blessed memory, a consummate theologian, whom, when a youth of fourteen, studying in the school of Gotha, I had, nearly two years, as my spiritual adviser. Him, even then, indeed, I highly esteemed, so far as I was capable of appreciating him; and while, on account of the weakness of his voice, very few could understand him when preaching, or cared to listen to him; I for my part took down his discourses, and felt the highest admiration for his doctrine, which was most accurate, and in exposition almost unrivalled. But so great a man needs not my commendation †.

\* "Post has literas Myconius unum adhuc mensem vixit, et, ut alibi notavimus, d. 7. Aprilis decessit." Ibid.

† "Narrabo reliqua verbis D. Salomonis Glassii, superintendentis Gothani generalis, b. m. quo quatuordecim annorum adolescens, cum in Gymnasio Gothano literis operam darem, patre spirituali duobus prope annis usus sum, theologi consummatissimi. Eum sane jam tum pro captu meo venerabar, et cum concionantem ob exilitatem vocis paucissimi vel intelligent, vel attentionem ei præstare vellent, ego quidem sermones ejus calamo excepi, et doctrinam viri accuratissimam, et in exegesi pene incomparabilem, in summa habui admiratione Sed non opus est tanto viro mea commendatione." Lib. iii. § LXXXIII. 11.

The following, then, is the account of Melancthon's recovery, as related by Seckendorf from so respectable an authority.

"Luther arrived, and found Philip about to give up the Ghost. His eyes were set \*, his understanding was almost gone, his speech had failed, and also his hearing, his face had fallen, he knew no one, and had ceased to take either solids or liquids. At this spectacle Luther is filled with the utmost consternation, and turning to his fellow-travellers, says, 'Blessed Lord, how has the devil spoiled me this instrument!' Then, turning away towards the window, he called most devoutly upon God."

His German "parrhesia," as Seckendorf calls it (i.e. his free, confident, and unreserved petition), which he despairs of giving in Latin, will hardly bear a close translation into English. The sense is, that he besought God, in mercy to him, to forbear: that he struck work †, in order to urge upon Him in supplication, with all the promises of hearing prayer that he could repeat out of Scripture, that he must hear and answer the prayer now offered, if ever he would have the petitioner trust his promises again on other occasions. (Here, probably, Luther had in mind Augustine's address to the Lord, which was also followed by a miraculous answer to prayer, as we have seen in the

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\* "I venture to give this as what appears to me the most probable rendering of the expression, "Fracti erant oculi;" (in Roos, "Die Augen waren ihm gleich gebrochen." Reformations-Geschichte, vol. ii. p. 471, ed. Tübingen, 1782: a German phrase, when the patient is at the point of death). The breaking of the eyes seems to mean, that the muscles which move the eyeballs, lose, on the approach of death, the power of fixing the view on any object; the consequence of which is, that the two lines of sight no longer converge, as when we look at any thing in health, but break, or become parallel, so that the eyes of the dying person seem to be fixed or set, as if he were gazing on vacancy.

† There is, I believe, a different account of Luther's words, which would make their purport to be, that he cast before the Lord a whole load of his gracious promises.

second chapter. "Lord, what prayers of thine own children wilt thou ever grant, if thou grant not these?")

"Glasse proceeds: after this, taking the hand of Philip, and well knowing what was the anxiety of his heart and conscience, he said, Be of good courage, Philip, thou shalt not die. Though God wanteth not reason to slay thee, yet he willet not the death of a sinner, but that he may be converted and live. He takes pleasure in life, and not in death. Inasmuch as God has called and taken back to his favour the greatest sinners that ever lived on earth, namely, Adam and Eve, much less, Philip, will he cast off thee, or suffer thee to perish in thy sin and sorrow. Wherefore give not place to the spirit of grief, nor become the slayer of thyself; but trust in the Lord, who is able to kill, and to make alive. While he thus utters these things, Philip begins as it were to revive and to breathe, and, gradually recovering his strength, is at last restored to health\*," &c.

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\* "Adveniens Lutherus Philippum jam animam acturum comperit. Fracti erant oculi, intellectus pene amissus, lingua defecerat et auditus, vultus conciderat, neminem agnoscebat, cibo et potu abstinebat. Hunc ob aspectum summe Lutherus conterretur, et ad comites itineris conversus ait, Bone Deus, ut nobis diabolus hoc organon deonestavit! (*wie hat mir der Teufel das organon geschändet*). Ad fenestras porro vultu averso devotissime Deum invocabat, (*Allda, sagte Lutherus, muste mir unser Gott verhalten, den ich warff ihm den sack für die thür, und riebe ihm die ohren mit alle promissionibus exaudiendarum precum, die ich aus der heiligen schrift zu erzelen wuste, dass er mich müste erhören, wo ich anderst seinen verheissungen trauen solte*). Parrhesia hoc vix exprimi Latine potest. Sensus est: *Se cum Deo magna cum confidentia egisse, omnesque ei objecisse et veluti inculcasse, quæ ex Scripturis allegari poterant, promissiones de audiendis precibus, itaque cogebatur* (ait) *me exaudire si fiduciam meam in promissiones suas conservare vellet*. Pergit Glassius: Post hæc manum Philippiprehendens, (bene autem cognita ipsi cordis et conscientie ejus sollicitudo erat), Bono animo esto, Philippe, ait, non morieris. Quamvis occidenti causa Deo non desit, tamen non vult mortem peccatoris, sed ut convertatur et vivat: delectatur vita et non morte. Quia Deus maximos peccatores, qui unquam in terris vixerunt, Adam scilicet et Evam, in gratiam suam vocavit et recepit, multo minus te, Philippe, vult abjicere vel permittere, ut in peccato et mœrore tuo pereas. Quare spiritui tristitiæ locum ne dato, nec tui ipsius fias homicida, sed confide Domino, qui mortificare et vivificare potest. Hæc dum ita proloquitur, reviviscere quasi et spiritum ducere Philippus incipit, paulatimque viribus resumptis, tandem sanitati restituitur, &c." Lib. iii. § LXXXIII. 11.

The effect of the words of Luther on a man who was already in a dying state, who had on him the visible signs of death, and whose hearing, as well as his sight and power of knowing those about him, was gone, is not to be accounted for on any natural principles: and accordingly let us listen to the opinion given by the two parties principally concerned; namely, Melancthon and Luther themselves. Melancthon, writing to Burcard Mithobius, says,

“ I should have been a dead man, had I not been recalled from death itself by the coming of Luther\*.”

And Luther's language is to the same effect. To Joh. Lange he writes,

“ Philip is very well after such an illness, for it was greater than I had supposed. I found him dead; but, by an evident miracle of God, he lives †:”

and, to a friend resident in his family, referring to his attendance at the diet,

“ Toil and labour have been lost, and money spent to no purpose: nevertheless, though I have succeeded in nothing else, yet have I fetched back Philip out of hell; and I intend to bring him, now rescued from the grave, home again with joy, if God will, and with his grace, Amen ‡.”

Since then it is clear, not only that Luther both recognised and believed the doctrine of demoniacal possession, and acted on this belief; not

\* “ Fuissem extinctus, nisi adventu Lutheri ex media morte revocatus sum.”—Lib. III. § LXXXIII. 11.

† “ Philippus satis pro tanta ægritudine valet: major enim fuit, quam putassem. Mortuum eum invenimus: miraculo Dei manifesto vivit.”—Briefe, 5ter Theil. pp. 297, 298.

‡ “ Ist muhe und arbeit verloren und unkost vergeblich; doch, wo wir nichts mehr ausgericht, so haben wir doch M. Philipps wieder aus der Helle geholet und wieder aus dem grabe frolich heimbringen wollen, ob Gott will und mit seiner gnaden.”—p. 299.

only that he uttered predictions, that the things which he predicted came to pass, and that he regarded himself as uttering them in the Spirit; not only that he viewed the prayers of the church as efficacious for the healing of the sick, and experienced their efficacy; but also, that he himself, in repeated instances, wrought works of healing for the recovery of others; we may bear, for the future, to hear a few clauses from his works, in which, writing with a view to particular objects of caution or controversy, he seems to speak in depreciating terms of miracles, without being blindly hurried to the general conclusion, that he "expected them not\*."

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\* Having so often referred, in the course of the preceding remarks on Luther, to the authority of Seckendorf, I am here induced to add a portion of the account of this excellent writer, given by the Rev. J. Scott in his continuation of Milner's Church History.

"He has been pronounced 'not only a great statesman, but one of the brightest ornaments of the republic of letters.' He was also a man of the strictest uprightness and piety; and, having applied himself much to the study of divinity and ecclesiastical history, when he retired from public life in the year 1682, he was solicited by the Duke of Saxony to write the history of the Reformation, at least as far as related to that country. On his assenting to the proposal, the archives and the libraries of most of the German princes were opened to him, and learned men were ready to tender him their assistance. His great work is entitled 'Commentarius Historicus et Apologeticus de Lutheranism,' &c. The particular form which it assumed was owing to the popular but fallacious 'History of Lutheranism,' then recently published in the French language by Maimbourg the Jesuit; which Seckendorf translates into Latin, and then examines from section to section, detecting its errors and misrepresentations, and amply supplying its deficiencies from the rich stores of original papers which were open to him. This excellent work comprises the period of Luther's public life, from the year 1517 to 1546. The author would have carried it further, had not age and infirmities forbidden the attempt. It is attended especially with the four following advantages: 1. It presents the Papal as well as the Protestant accounts, in the very words of a leading advocate of the party: 2. It details to us the sentiments and proceedings of the Protestant princes and divines from the original documents, in great part previously inaccessible to the public: 3. It furnishes us with a review of all Luther's successive writings, and with copious extracts from the most material of

The last to be examined of Mr. Noel's witnesses from the Reformers is MUSCULUS.

“ *Musculus*.—Divino itaque consilio factum est ut non miracula, sed Evangelii prædicatio duraret in orbe alioqui si in miraculis esset Electorum fides, male nobiscum ageretur *ante quorum tempora miracula. . . jam diu cesarunt*. Usus eorum erat ut doctrina apostolorum confirmaretur.”—(Musculus on John vi. 69.)\*

That is, taking the words as Mr. Noel here gives them,

“ It came to pass, therefore, by the Divine purpose, that not miracles, but the preaching of the Gospel, continued in the world. Otherwise, if the faith of the elect were in miracles, it would go hard with us, *before whose times miracles. . . have long since ceased*. Their use was, that the doctrine of the Apostles might be confirmed.”

This is certainly a very strong testimony against the belief of Musculus in *any* miracles. Nevertheless, as a drowning man will catch at a straw, one cannot help feeling a slight disposition to ask the question, especially as Musculus here speaks of miracles sent for the confirmation of the Gospel, whether he really means that *all* miracles had ceased; or whether he may not be speaking with a particular reference to *those* miracles which accompanied the preaching of the Gospel *at first*: and further, in our drowning struggles, (for the quotation, as it stands above, evidently gives us the worst of it), we catch not only at straws, but even

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them: 4. It gives us Seckendorf's OWN EXCELLENT JUDGMENT upon every transaction.”—Preface, pp. xii. xiii. Second Edition. 1826.

The reader, however, will readily perceive, that no author can be said to have given a full and correct representation either of Seckendorf's character, or of Luther's, who neglects to record the miraculous experience of the latter, and the unfeigned and evident belief with which the former details it.

\* Remarks, p. 18, note.

at points : and we beg to know what is the meaning of those which stand inserted above, in the midst of the italics ; that is, in the very pith and core of the quotation.—Come. What is the use of mincing and cutting out ? Give us the whole sentence.

“ It came to pass, therefore, by the Divine purpose, that not miracles, but the preaching of the Gospel continued in the world. Otherwise, if the faith of the elect were of miracles, it would go hard with us, before whose times (THOSE) *miracles* (WHICH ONCE WENT WITH THE TEACHING OF THE GOSPEL), *have long since ceased*. Their use was, that the doctrine of the Apostles (ON BEING SENT FORTH INTO THE WORLD), might be confirmed (BY THE TESTIMONY OF HEAVENLY AND DIVINE POWER)\*.”

Thus, then, it becomes apparent, that Musculus does not say absolutely, that “miracles have long since ceased,” according to the abridged citation, as if there were now *no* miracles ; but only, “that *those* miracles, *which once went with the teaching of the Gospel*, have long since ceased :” a very different statement ; and one which, in an explained sense, I might feel very little wish to controvert. It comes to this ; that Musculus had the opinion, common, as we have seen, to so many of the Reformers, that the Gospel was preached in the beginning, by the Apostles, once for all ; and of course it would follow, that he would not expect *those* miracles, which were given in aid of their preaching, to be given when the preaching ceased. That such were his views, is sufficiently

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“ \* Divino itaque consilio factum est, ut non miracula, sed Evangelii prædicatio duraret in Orbe. Alioqui si ex miraculis esset electorum fides, male nobiscum ageretur, ante quorum tempora miracula ILLA QUÆ EVANGELICAM DOCTRINAM OLIM COMITATA SUNT, jam diu cesserunt. Usus eorum erat, ut doctrina Apostolorum, IN ORBEM EMISSA, CELESTIS AC DIVINÆ VIRTUTIS TESTIMONIO confirmaretur.”—Ed. Basil.



clear from the above extract, now that we have it whole. But let me here cite a few other passages from the same author, which will more fully establish the same point; and then proceed to shew, that, nevertheless, though Musculus did think that miracles in attestation of the Gospel had ceased, because he thought that the grand work of preaching it to the world had also ceased, yet he was as far from thinking, absolutely, that the age of miracles was passed, and that no miracles whatever took place in his own days, as any of the Reformers whose sentiments we have already examined.

1. For example, with respect to the first point, (the supposed limitation of the apostolic commission to the first ages,) on John xiv. 12, Musculus proposes two questions; of which the first is, In what sense the Lord says, that those who believed in him should do the same works as he then did himself\*: and part of the answer is to the following effect.

“The answer to the first question is, that the Lord is speaking not of all who believe in him, but of those *whom he employed to preach the Gospel of the kingdom throughout the world*†.”

Thus Musculus plainly regards the miraculous works, spoken of in John xiv. 12, as limited to the first ages, because he regards the apostolic commission, to preach the Gospel, as equally limited. He then refers, in confirmation, to the

\* “Quomodo credentes in se eadem opera quæ ipse tum fecit facturos esse dicat.”

† “Ad primam quæstionem respondendum est, loqui Dominum non de omnibus in se credentibus, sed de illis, quorum opera usus erat ad prædicandum in orbe terrarum Evangelium regni.”

apostolic commission to preach the Gospel, with the promise of miracles attached to it, at the end of St. Mark; and quotes 1 Cor. xii. ("Are all workers of miracles?") adding:

"Nor was that miraculous power to be perpetually in the church of the faithful: for it" (the church) "was *not of such a kind as to retain a perpetual and genuine declaration of the Christian faith* \*."

From these words of Musculus, we may easily see on what grounds, and in what sense of the words, he considered miracles withdrawn.

In his commentary on St. Matthew, again, we find him expressing the same sentiments. For example, on chap. xxviii. 18, 19, on the words, "Go ye, therefore," &c.;

"He orders them to go. In the last chapter of St. Mark he says, Go ye into all the world. Through the power of this saying it was, that that apostolic commission penetrated the whole world, and proved too strong for all tyrants †."

Again, evidently limiting the commission, as well as the miraculous aid in support of it, to the Apostles themselves, after speaking of the power by which they were aided as too great for all the might of Satan and the world, he adds,—

"Otherwise, how would it have been possible that a new doctrine, and one hitherto unheard of, should be brought *into the whole world* by men of no learning or authority; and that the wickedness of the whole world, though Satan and the world resisted, should be laid open

\* "*—nec virtus ista miraculorum erat perpetuo in ecclesia credentium futura. Non enim talis erat quæ perpetuam et germanam Christianæ fidei declarationem haberet.*"

† "*Euntes, inquit.—Jubet eos proficisci. Marci ultimo dicit: Ite in orbem universum. Ex virtute hujus verbi factum est, quod ista legatio Apostolica penetravit totum orbem, prævaluitque omnibus tyrannis.*"

and condemned ; unless the power of Him, to whom all power belongs, had been present to that commission ? \* ”

Thus, if Musculus limits the power of miracles to the first ages, he limits the missionary preaching of the Gospel to the same period. Hence we find, that in applying the command of our Saviour, “Go ye and teach all nations,” to modern times, he does not use it as an argument for modern missions. His contest is with the Papists, and he employs it against them. He urges, for instance, that the Lord does not say, Go into all the world, divide it into eleven principalities, and rule in my name ; nor to Peter, Thou art my vicar, have plenitude of power, be thou among them sovereign pontiff : that he says nothing of this kind, but, Go and *teach*. From the same words of our Lord he draws several similar inferences, against Popery and its upholders : for instance, that the Lord did not thereby appoint princes and emperors, who should force men by violence into his kingdom ; but teachers, to *teach*. From the same words he argues also against public services in an unknown tongue (because the people are to be *taught*). From the command to go to *all*, he argues for the doctrine of general redemption, and that the grace of Christ should be offered to all men ; as also, that, if such a command be necessary, it proves that all men naturally lie in error and darkness. But not one word does he say of now sending missions to the heathen ; and,

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\* “ Alioqui quomodo possibile fuisset, novam et antea inauditam doctrinam in universum orbem ab idiotis et nullius potentiæ hominibus induci, et totius mundi impietatem repugnante satana et mundo revelari et condemnari, nisi virtus ejus, cujus est omnis potestas, isti legatione adfuisset ? ”

thus tying the commission to the first ages, we cannot wonder if he extends the same limitation to the miracles in aid of it.

It is proper that these matters should be determined, and set in a clear point of view; and therefore I hope the reader will bear with me in citing a few more passages from Musculus, which bring out his sentiments still more clearly. The first is his Third Observation, on our Lord's words, "Teach all nations."

"Since, then, all the nations of the whole earth belong to Christ's kingdom, and *since the doctrine of Christ has been brought and manifested to them*, as Paul testifies, Rom. x. and Coloss. i., what is the reason that there are now so few who acknowledge and profess it, and that so many nations have departed from it to a doctrine of devils and of errors? This doctrine of Christ, *having been carried by the Apostles to the whole world*, had prevailed in Palestine, Syria, Mesopotamia, Persia, India, Arabia, Africa, Asia, and Greece, not less than in Italy, Gaul, Germany, Britain, and Spain. But now, in all the former nations, the doctrine and light of Christ being exploded, thick darkness has again prevailed. What other cause shall we assign, than that they persevered not in the love of the truth and in zeal for religion? exactly what the Apostle predicted, saying, For the time will come, when they will not endure sound doctrine; but, after their own lusts, shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables. Therefore we, also, are in danger, who are yet under the name and profession of Christ (a certain part, and that truly a very small one, of those nations to whom the doctrine of Christ was communicated, who attained also to the confession of Christ, and again fell away), lest we, too, after their example, fall away from the faith and profession of Christ, unless we abide in the

love of the truth : especially since Christ himself foretold, that he should find very little faith in the earth, at his return\*.”

Thus, viewing the Gospel as having been carried by the Apostles to the whole world at the beginning, once for all, and that with an effect, extensive indeed at first, but gradually becoming less and less visible as the world approached its end, it is hardly to be wondered that Musculus looked not, in his own day, for the miracles promised *in aid* of the work of evangelizing ; inasmuch as he conceived that the work had been done at the beginning, and the time of it was now long passed.—In two short extracts more the reader must indulge me, for the further clearing of this subject. One is from the notes of this Reformer on Matt. xxviii. 20, “ And, lo, I am with you alway, even unto the end of the world.”

“ Arduous was the office, which he was enjoining them,

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\* “ Cum igitur ad regnum Christi pertinent omnes totius terræ nationes, sitque illis doctrina Christi allata et manifesta testimonio Pauli, Rom. 10. et Coloss. 1. quid causæ est, quod tam pauci hodie sunt, qui illam agnoscunt et profitentur, tamque multæ gentes ab illa ad doctrinam dæmoniorum et errorum defecerunt? Obtinuerat hæc doctrina Christi per Apostolos toti orbi allata, in Palæstina, Syria, Mesopotamia, Persia, India, Arabia, Africa, Asia, Græcia, non minus quam Italia, Gallia, Germania, Britannia, et Hispania. At hodie apud omnes eas nationes explosa Christi doctrina et luce, rursus obtinuerunt densæ tenebræ. Quid aliud dicemus esse in causa, quam quod in dilectione veritatis ac zelo pietatis non perseverarunt : id quod futurum Apostolus prædixit, dicens : Erit enim tempus, cum sanam doctrinam non sustinebunt sed ad sua desideria coacervabunt sibi magistros purientibus auribus, et a veritate quidem auditum avertent, ad fabulas autem convertentur. Ergo periculum est nobis, qui adhuc sub Christi nomine et professione sumus, pars quædam, eaque certe minima, earum gentium, quibus Christi doctrina communicata est, quæ et ad Christi confessionem venerunt, et rursus prolapsæ sunt, ne et nos ad eorum exemplum a fide et professione Christi decidamus, nisi in dilectione veritatis persistamus : præsertim cum et Christus prædixerit fore, ut rarissimam sit fidem in terra, ubi redierit, reperturus.”

and one to which those good men could not possibly be equal. And it may be supposed, that they were not a little dismayed at the contemplation of it. Therefore he *promises them*, every where, throughout the whole world, his own presence, works, and favour, even *to the termination of this commission \**" (or embassy).

Thus he evidently considers Christ's promise of presence and miraculous help, as limited to the Apostolic work and commission of evangelizing the world in the first ages, because he regards the work itself as of so short continuance. This view may appear strange to us, who, whatever we may say as to modern miracles, are the decided and conscientious supporters of modern missions; but, in the minds of the Reformers, the two things went together. One passage more.

"And let this serve as an appropriate answer to our adversaries, who ask us for miracles at the present day, as if we brought any other preaching, than the very same, which was divinely authenticated by so many miracles of the Apostles †."

Musculus, then, like the other Reformers, was on his guard against admitting the necessity of miracles *to prove his doctrines*, because this would have been admitting that his doctrines were not those of the primitive church: and surely, all these things considered, when we find him saying, not, according to Mr. Noel's citation, "miracles have long since ceased," but only "*those miracles which*

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\* "Arduum erat munus, quod injungebat, cui pares esse boni viri nullo modo poterant. Et credibile est, eos haud parum illius consideratione territos. Ideo pollicetur illis suam ubique per universum orbem præsentiam, opera, et gratiam, usque ad legationis hujus consummationem."

† "Atque hic habeant responsum suum adversarii, qui hodie miracula a nobis exigunt, quasi prædicationem aliam adferamus, quam eam ipsam, quæ tot miraculis apostolorum comprobata est divinitus."—p. 264.

once went with the teaching of the Gospel have long since ceased," we are not bound to understand him as meaning to assert, in unqualified terms, an absolute cessation of all miracles; but merely a cessation of those, for which, he held, there was then no longer any need: namely, those in evidence of a doctrine, sufficiently proved at first; or those in support of a work, which he regarded as long ago accomplished.

2. This comes under our first head. Our second is, that the belief of Musculus in some miracles at his own time, may be established by direct evidence.

For example, he alleges the power of Satan to work miracles\*.

"Those malignant spirits," he says, "lurk in statues and images, inspire soothsayers, compose oracles, influence lots, govern the flight of birds, trouble life, disquiet sleep, &c. distort the members, break down the health, harass with diseases †."

On the vision of Joseph, the husband of Mary, he argues against miraculous visions, *unless they agree with Scripture*; thus opposing the Papists, but not denying the reality of *all* visions ‡. And again, in answering a supposed objector, who argues for the worship of saints because they help by miracles those who call upon them, he says,

"If the argument, derived from miracles, can serve as a defence of prayer and worship offered to saints, by the same argument (not to mention what has been said above,)

\* pp. 113, 114.

† "In statuis et simulacris delitescunt spiritus illi maligni, et afflatu suo vatum pectora inspirant, oracula componunt, sortes regunt, avium volatus gubernant, vitam turbant, somnos inquietant, &c. Membra detorquent, valitudinem frangunt, morbis lacessunt, &c." p. 114.

‡ p. 9.

the idolatry of the heathen may also be defended, since *very many have been miraculously cured and set free even at the invoking of the heathen deities* \*."

Since, then, Musculus does not object to miraculous visions, unless they are not in accordance with Scripture; since he asserts some miracles as occurring in his own time; and since (except, as we have seen, in our explained sense,) he does not absolutely deny any; we cannot consent, upon such evidence as has hitherto been adduced, to admit that his opinion was opposed to the miraculous character of the Christian dispensation. It is true that, like the other Reformers, he uses some expressions, which, viewed alone, might be thought unfavourable to miracles; but this, under all the circumstances of the case already set forth, is not sufficient proof to authorize the assertion, that he "expected them not."

The names and authorities alleged by Mr. Noel against miracles, have now been examined in detail. "We have already seen that, among the Reformers of the sixteenth century, Calvin, Bucer, Peter Martyr, and Conrad Pellican, expected them not: to these I may add Beza, Musculus, Bullinger, and Luther." But Mr. Noel goes farther, and we will go with him: "—nor do I believe that the name of a single Reformer of eminence, either in this country or on the continent, can be adduced as holding a contrary belief †." Such negative allegations as this, are very

\* "Si miraculorum argumentum sanctorum invocationem et cultum defendere potest, ut quæ præmissa sunt taceam, defendi eodem potest et Gentium idololatria, quandoquidem et ad deorum gentilium implorationem miraculose curati sunt et liberati plurimi." p. 113.

† p. 18.



sweeping; and I really could not pretend to meet them by going through the works of all the Reformers of eminence, English or continental; which would be the proper way, and, I doubt not, a very satisfactory one. But I will meet them with another allegation. I do not believe that the name of a single Reformer of eminence, either in this country or on the continent, can be adduced as holding views on the miraculous subject, materially varying from those which have now been found, on examination, to be the real sentiments of Huss, Calvin, Martyr, Bucer, Pellican, Beza, Bullinger, Luther, and Musculus: namely, that they were disposed to speak very guardedly upon the subject, and indeed had good need of caution, for reasons which we have shewn: but that none of them positively denied all miracles; and that some of them had miraculous manifestations in their own experience.

But come. We cannot go through the works of all the Reformers; but there can be no harm in referring to one or two.

KNOX.—Of him Beza says,

“If I call him, as it were, a sort of Apostle of the Scots, in re-establishing the true worship of God, I shall not think that I have spoken beyond the truth\*.”

And, whatever signs besides of an Apostle may have been found in Knox, he certainly seems to have possessed that of prediction or prophecy. But what has been brought forward by Mr. Noel respecting the other Reformers, I am perhaps now bound, in fairness, to admit respecting Knox;

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\* “—quem si Scotorum, in vero Dei cultu instaurando velut apostolum quendam dixerò, dixisse me quod res est existimabo.”

namely, that expressions are to be found in his writings, which, taken alone, seem adverse to the acknowledgment of any miraculous manifestations in modern days. Some of these I now proceed to give; on the principle of not seeking to establish truth by an ex-parte statement, but affording my readers an opportunity to form their judgment on a view of both sides of the question. For example, in Knox's "Faythfull Admonition\*," referring to the saying of our Lord, "It is I, be not afraid," he remarks that the instrument by which Christ put away the fear of his disciples, "is his only worde," appearing to mean his word alone, without miracles. It may be also but fair to mention, that, in some of his predictions, he seems to intimate that he went no further, in denouncing future judgments, than he was led by the general warnings of Holy Scripture, taken in their application to existing circumstances: and there can be no doubt, inasmuch as human occurrences move in a certain cycle, which cycle is sufficiently marked out in God's word, that the study of Scripture will enable us to discern and announce the general character of coming events, (especially in a season of national judgments, impending for national sins,) with considerable accuracy; and this, without any such particular inspiration, or revelation, as seems necessary to constitute a prophet, independent of Scripture; in other words, with only such a degree of spiritual light, and aid in the reading of the Bible, as may be deemed

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\* "Faythfull Admonition made by John Knox unto the professors of God's truth in England." 1554.

more or less accessible to all believers. This general guidance of Scripture, then, in predicting judgments, Knox certainly recognizes. For example, the Secretary Lethington having said, in his bill given in to the Session, "that Mr. Knox was a man subject to vanity, and all are not oracles," Knox, on his death-bed

"confessed he was but a most vile creature, and a wretched man, yet the words he had spoken should prove to be as true as the oracles, which have been uttered by any of the servants of God before: for he had said nothing but that whereof he had warrant out of the Word \*."

In another instance, again, Knox seems, in some measure, to regulate his predictions by a view of God's course in judgment.

"O Englande, let thy intestine battles and domestical murther provoke the to purety of lyfe according to the worde whiche openly hath bene proclaymed in the. Otherwise the cuppe of the Lordes wrathe thou shalt shortly drinke of. The multitude shall not escape, but shall drynke the dregges, and have the cuppe broken upon their heades, for judgement beginninge in the house of the Lorde commonly the least offendor is fyrst punished, to provoke the more wicked to repentaunce †."

And, in the following passage, he seems to recognise, as regulating his predictions, both the authority of Scripture prophecy, and the known rules of God's immutable justice.

"And the grounde off the Prophetes was the same which before I have rehersed for my assurances, that Englande shall be plagued, which is Godes immutable and inviolable justice, whiche cannot spare in one Realme and nation,

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\* Calderwood's MS. history, quoted in the Life of Knox, prefixed to the History of the Reformation. Edinburgh, 1732. p. xxxvii.

† A Confession, and Declaration of Praiers added thereunto,— towards the end.

those offences that moste severally he hath punisshed in another\*.”

Of the following instances, perhaps, different readers may judge differently. On one occasion, addressing the professors of God's truth in England, then under affliction, he reminds them that he had formerly prophesied to them both of trouble and of relief; intimating that the trouble had now come, and that therefore they ought to believe the other part of his prophecy, and expect the relief.

“ We gaue yow warning of these dayes long a goo, for the reverence of Christes bloude let these wordes be marked: THE SAME TRUTH THAT SPAKE BEFORE OF THESE MOST DOLOROUSE DAYES, FORSPAKE ALSO THE EVERLASTINGE JOYE PREPARED FOR SUCHE AS SHOULD CONTINUE TO THE ENDE†.”

In the margin, as if to intimate the express import of what he says, is the gloss “ Marke these wordes.” He then adds,

“ The trouble is comme. O deare brethern, loke for the comforte, and (after the example of the Apostles) abynd in resistinge this vehement storme a litle space.

In the “ Godly Letter,” again, we find Knox appealing to his hearers that he had prophesied of the plagues that visited the realm of England.

“ You know that the realme off Englande was visited with straunge plagues. And whether that it was ever prophesied that worse plagues were to folow, I appeale to the testimony of your own consciēce.”

But, if any one be disposed to explain away the above instances, we find, in other parts of

\* A Godly Letter sent to the Fayethfull in London. 1554.

† Faythfull Admonition.

Knox's works, predictions not only in the event most true, but in their details so particular, that they can hardly be resolved, on any principle, into mere inferences, or sagacious prognostications, derived from a general view of God's word, however attentively studied and spiritually applied; but must rather be viewed as predictions, or prophecies, in the strictest sense of the word, and as so intended by Knox himself. A good, humble, and simple-hearted man, and Knox was all this, would not have spoken as he sometimes speaks, without intending to convey the idea that he was really prophesying, or foretelling by inspiration, in the proper meaning of the terms. The predictions, to which I refer, were not only express, but personal; that is, relating to what should happen to individuals. For, example, when the Earl of Murray, Regent, had been murdered to the great grief of Knox, the news coming to Edinburgh, the following transaction took place the day after the Earl's death. An individual, by name Thomas Maitland,

“Knowing what esteem J. Knox made of the regent, and loving none of the two, caused a writing to be laid in the pulpit where J. Knox was that day to preach, to this sense, and almost in the same words, ‘Take up the man whom you accounted another God, and consider the end whereto his ambition has brought him.’ J. Knox finding the paper, and taking it to be a memorial for recommending some sick person in his prayers, after he had read the same, laid it by, nothing, as it seems, commoved therewith; yet in the end of the sermon falling to regret the loss that the church and commonwealth had received by the death of the regent, and shewing how God did often, for the sins of the people, take away good rulers and governors; ‘I perceive,’ said he, ‘albeit this be an acci-

dent we shall all take to heart, there be some that rejoice in this wicked fact, making it the subject of their mirth, among whom there is one that hath caused a writing to be cast in this place, insulting upon this, which is all good men's sorrow. This wicked man, whosoever he be, shall not go unpunished, and shall die where none shall be to lament him.' The gentleman was himself present at sermon, and being come to the lodging asked his sister, if she did not think John Knox was raving to speak so of the man he knew not. But she weeping said, that she was sorry he had not followed her counsel; for she had dissuaded him from that doing. *None of this man's denunciations*, said she, *are wont to prove idle*, but have their own effect. Shortly after, the troubles of the country increasing, the gentleman betook himself to travel and passing into Italy, died there, having no known person to attend him. This I thought not unworthy of record, being informed thereof of the gentleman's sister, to whom these speeches were uttered, and who was privy to the whole purpose, for an advertisement to all persons not to make a light account of the threatenings of God's servants\*."

Knox's biographer adds,

"From this passage it is evident that Mr. Knox was in very great esteem, and that he was reputed to be endued with an extraordinary faculty of predicting things to come †."

The writer's remark, at the close, particularly directs our attention to those words of Maitland's sister, "None of this man's denunciations are wont to prove idle, but have their own effect:" and it is evident that so particular a prognostication, as that which predicted a certain individual's dying alone in a foreign land, is not to be accounted for by any general knowledge of Scrip-

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\* Bishop Spoteswode's History, 2d Edition, p. 234. Quoted in the Life of Knox prefixed to his History, pp. xxxi. xxxii.

† Ibid. p. xxxii.

tural prophecy, independent of some more direct communication. A similar remark will apply in the following instance :—

“ The Earl of Morton, Lord Boyd, and the Laird of Drumlanrig came to visit him, on Wednesday the 19. To the Earl Mr. Knox was heard to say, My Lord, God hath given you many blessings....and is now to prefer you to the government of this realm. In his name I charge you that you use those blessings right, and better in time to come, than you have done in time past. In all your actions seek first the glory of God.....If you do this, God shall be with you and honour you. If otherwise you do it not, he shall deprive you of all those benefits, and your end shall be shame and ignominy. These words the earl, nine years after, at the time of his execution, called to mind, saying *he found them to be true, and Mr. Knox therein a prophet* \*.”

The following passage relates to some particular predictions, and also to Knox's general character for predicting things to come.

“ He had a mighty Spirit of Judgment and Wisdom : that trouble came never to the Kirk, after his entry in public preaching, but he foresaw the end thereof. Many things he did foretel(as hath been noticed in their places). I add now that he foretold the queen, that because she would not come and hear the word, she should be compelled to hear it, nill she will she ; and so she was at her arraignment. And to her husband the king he said, Have ye, for the pleasure of that dame, cast the Psalm-book into the fire ? The Lord shall strike both head and tail †.”

On another occasion we find Knox a prisoner on board the galleys ; and, to all appearance, at the point of death. Yet he prophesies not only his restoration to health and liberty, but also his

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\* Life of Knox, as before, p. xxxviii.

† Ibid. p. xl.

enlargement to preach the Gospel once more, in a church of which he saw the steeple from the water.

“ Lying betwixt Dundee and St. Andrews, the second time that the galleys arrived in Scotland, the said John Knox being so extremely sick that few hoped his life, the said Master James Belford called him to look to the land, and asked him if he knew it. Who answered, ‘ Yes, I know it well. For I see the steeple of that place, where God first opened my mouth in public to his glory. And I am fully persuaded, how weak that even now I appear, that I shall not depart this life, till that my tongue shall glorify his godly name in the same place.’ This reported the said Mr. James, in presence of many famous witnesses, many years before that ever the said John set his foot in Scotland, this last time to preach\* .”

No ordinary reading of the Scripture, nor any thing short of an express testimony of the Holy Ghost, could enable a man to prophesy with so much particularity, and, as the event shewed, with so much truth concerning himself. The following is from the account of Knox’s last illness. In this instance he expressly alleges an assurance, or particular communication from God.

“ Mr. David Lindsay reported what follows to diverse. One time when he came to visit Mr. Knox, he asked him how he did. He answered, Well, brother, I thank God. I have desired all this day to have had you, that I might send you yet to yon man in the castle, whom you know I have loved so dearly ; go, I pray you, and tell him, that I have sent you to him yet once to warn him, and bid him, in the name of God, leave that evil course, and leave the castle : and if not, that he shall be brought down over the walls with shame, and hang against the sun ; *so God has assured me.* Mr. David thought the message hard,

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\* History of Reformation, p. 84.



yet, Mr. Knox pressing him, he went to the castle, and met first with Sir Robert Melvil walking on the wall, and told him what was his errand, who, as he thought, was much moved with the matter. Thereafter he communed with Grange the captain, whom he thought also somewhat moved. The captain went from him to Secretary Lethingtoun, with whom after he had conferred a little, he returned to Mr. Lindsay; and said, 'Go tell Mr. Knox he is but a dr——ng prophet.' Mr. David returned to Mr. Knox, and reported how he had discharged his commission, and that it was not very well accepted of the captain, after he had conferred with the secretary. Well, says Mr. Knox, I have been earnest with my God anent these two men; for the one, Grange, I am sorry that so it shall befall him, *yet God assureth me* there is mercy for his soul. For the other I have no warrant, that ever he shall be well. Mr. David thought that he spoke hard, yet laid it up in his mind, till Mr. Knox was at rest with God, and found the truth of that which he had spoken, within a little after\*."

Here Knox pronounces upon the cases of two men, like Joseph standing between the butler and the baker: and with regard, especially, to the person first mentioned, it is clear that the general denunciations of Scripture are not sufficient, of themselves, to premonish us of a particular individual's dying by the hands of the executioner.

The account given by Knox of certain visions seen by James V. I abstain from quoting, being prevented by intimidation. It is important, as illustrating Knox's views on the subject of predictions, and on that of supernatural intimations concerning things to come, or things not known by other means: but it opens a new subject, hitherto scarcely touched upon in the present

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\* MS. History, quoted in Life of Knox, pp. xxxvii. xxxviii.

work, namely, that of apparitions; on which, indeed, I am not desirous to give an opinion, having no very decided one to give. I am principally induced to keep back the passage, however, by intimidation; knowing that the citing of it would be as sure to injure my character with some whose good opinion I wish to keep, as an ingenious solution, upon neological principles, of some doctrinal text, or miracle of the Bible, would be sure to gain me credit. If the reader chooses to look at the extract in a note below, there it is\*. I make but one request; namely, that no 'Religious Periodical' will cite it as a *fair specimen* of the quotations in the present work. I am sorry to say that one publication of this tricky race has gone, of late, too much upon the plan of making partial extracts, and those not

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\* "And yet did not God cease to give that blinded prince some documents that some sudden plague was to fall upon him, in case he did not repent his wicked life, and that his own mouth did confess. For after that Sir James Hamilton was beheaded (justly or unjustly we dispute not), this vision came unto him, as to his familiars himself did declare. The said Sir James appeared unto him, having in his hand a drawn sword, by the which from the king he struck both the arms, saying to him these words, 'Take that, until thou receive a final payment for all thine impiety.' This vision, with sorrowful countenance, he shewed on the morn, and shortly thereafter died his two sons, both within the space of twenty-four hours; yea, some say, within the space of six hours. In his own presence George Steill, his greatest flatterer, and greatest enemy to God that was in his court, dropped off his horse, and died without word, that same day that in open evidence of many, the said George had refused his portion of Christ's Kingdom, if the prayer of the virgin Mary should not bring him thereto. How terrible a vision the said prince saw, lying in Linlythgow, that night Thomas Scott, Justice Clerk, died in Edinburgh, men of good credit can yet report. For afraid, at midnight, or after, he cried for torches, and raised all that lay beside him in the palace, and told that Tom Scott was abroad; for he had been at him with a company of devils, and had said unto him this word, 'O woe to the day that ever I knew thee or thy service; for, for serving of thee, against God, against his servants, and against justice, I am adjudged to endless torment.'"—History, pp. 23, 24.

always correctly given, or incorrect statements as to matters of fact; and at the same time keeping back from its readers the true character of what I have written; from which some of my critical friends seem to labour under a common panic of quoting, in an ungarbled form, so much as a single paragraph: at the same time that their occasional citation of broken phrases, together with their adoption of ideas which, less perhaps from their value than from other causes, they could neither steal elsewhere nor make, betrays a secret: and detects them in having well read and conned publications, of which they pretend a total ignorance.

One extract, however, respecting James V., I must venture to give here, in the text. It relates to the presentiment of his own death; and shews clearly that, while Knox himself possessed the gift of prediction, his views upon the subject included others as well as himself, bad as well as good.

“The lady at supper, perceiving him serious, began to comfort him, and willed him to take the work of God in good part. ‘My portion of this world,’ said he, ‘is short, for I will not be with you 15 days.’ His servant repaired unto him, asking, where he would have provision made for his Yuill [Christmas] which then approached. He answered, with a disdainful smirk, ‘I cannot tell, choose ye the place. But this I can tell you, ere Yulle-day you will be masterless, and the realm without a king.’ He returned to Falkland, and took bed. And albeit there appeared unto him no signs of death, yet he constantly affirmed, ‘Before such a day I shall be dead \*.’”

The king’s presentiment, that he should die

before Christmas day, proved correct. His death took place 18th December, in the same year, 1542.

But in mentioning the views of Knox, respecting the gift of presentiments or predictions in others, we again open a new subject; for in the course of his writings, we find him repeatedly mentioning different servants of God, as persons by whom such a power was exercised; and appealing to his hearers as to the fact, both of their predicting, and of the fulfilment of their predictions. Thus, in his "Godly Letter to the Faithful in London," he speaks of

"those most godly and learned preachers, that this laste Lent, anno 1553, were apoynted to preach before the kynges majestie."

"Almost there was none," he says, "who dyd not prophesie and plainly spake the plagues that are begonne and assuredly shall end. Mayster Grindall plainlye spake the death of the Kynges Majesty."—He adds,

"That godly and fervent man Mayster Lever playnlye spake the desolacion of thys commonwealthe. And Mayster Bradforde, (whome God for Christes hys Sonne sacke comforte to the ende) spared not the proudest of them, but boldly declared, that Goddes vengeance shortlye should strycke those that then were in authoritie, because they lothed and abhorred the trew worde of the everlastinge God."

If it be delightful to discern the affection subsisting between such men as Knox and Bradford, it is not a little striking to view them alike employed, as messengers to warn the church of coming woes. The Lent when the preaching took place, 1553, preceded the death of Edward by a few months. The calamities, which the preachers in question prophesied, had already begun, by the

accession of Mary, when Knox published his "Godly Letter," reminding "the faithful in London" that the woes predicted in that preaching had now commenced. As to Grindal, it would be easy to find in his writings, as in those of the witnesses cited by Mr. Noel, detached expressions unfavourable to modern miracles. Thus, writing to Queen Elizabeth, he says,

"But now miracles ceasing, men must attain to the Hebrew, Greek, Latin Tongue, &c. by travail and study. God giveth the increase \*."

But here we have again to learn, that one passage from a writer does not always determine his real sentiments. Just before he uses more qualified terms, saying, with respect to the "prediction of things to come,"—"which thing, or which gift, is not now *ordinarily* in the church of God †," which shews that he thought it might be occasionally. And, that it was so, he himself had previously seen and given sufficient evidence, towards the close of the reign of Edward VI.; when, as Knox informs us, or rather reminds cotemporary believers, almost there was none [of the appointed preachers] who did not prophesy and plainly speak the plagues that, when he wrote, were already begun: and when "Mayster Grindall" himself *plainly spake the death of the King's Majesty*: from which circumstance, by the bye, we are reminded, that if a preacher, in those days, foresaw, by particular revelation, the speedy demise of the crown, he might, in the performance of his sacred function, predict it openly, and

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\* Letter to Queen Elizabeth, p. 16.

† p. 16.

that in the presence of the exalted individual personally most interested, without incurring by his faithfulness the pains and penalties of the law.

“ But, as to Grindal’s having predicted the death of King Edward in the Lent preachings of 1553, this,” some objector, profound in English history, may exclaim, “ is after all not so very remarkable. The king had been seized, in the spring of the preceding year, with the measles and small pox ; and though, at the time, he seemed to recover from both these attacks, yet, at the commencement of 1553, some weeks before the preachings, he had been attacked with a very bad cough, which ended at last in a consumption that carried him off on the sixth of July. What wonder, then, that Grindal should speak of his death, so short a time before it took place ; and when he was already ill of the disease of which he died ? ”

I find a difficulty in getting at the exact circumstances of this case : but two things are evident.

First, Knox writes at the time when the events had but recently occurred (1554, the year after Edward’s death) ; he writes to the people of England, to whom all the circumstances must have been well known, and fresh in remembrance ; and he plainly writes, as of a fact that admitted of being ascertained at the time ; intimating that Grindal, in speaking of the King’s death, had uttered a true *prediction*. It is not likely that Knox would have thus expressed himself, had it been generally understood, at the time when Grindal preached, that there was no hope of the King’s recovery ; it would have been so easy to tell him this, and thus at once to silence his appeal by stating the fact. The supposition, then, that Grindal did not speak of the approaching demise

of the crown till it was known to be morally certain, cannot be entertained.

Secondly, The true state of the case appears to have been this: that, the King having become seriously ill at the beginning of the year, and having died in July, the season of Lent, when Grindal preached and predicted his death, was a season of suspense, uncertainty, and hope. Rapin tell us, that

“ all hopes of the King’s recovery were not given over *till the middle of May*, when ’tis likely, the physicians told the Duke of Northumberland, his case was desperate \* :”

Afterwards, he carries us later :

“ about the *end of May*, when there was no hope of the King’s recovery †.”

But another publication, which professes to give dates with accuracy, goes still later into the year :

“ June 21.—The settlement” (for setting aside Mary and Elizabeth, and giving the crown to Lady Jane Gray,) “ was at last signed by all the council.

“ Edward’s disease grew worse, and all signs of recovery vanished, upon which the Earl of Northumberland advised the physicians to be discharged,” &c. ‡

The inference is, therefore, that, at the season of Lent, when all hope was not yet passed, when the King was known to be dangerously ill, and when all true Protestants and loyal subjects were anxiously wishing and praying for his recovery—as, of course, they always must, when the life of a king, himself a true Protestant, is in danger—

\* Tindal’s Translation. London, 1733. Vol. II. p. 25.

† pp. 25, 26.

‡ British Chronologist. London, 1775.

this time Grindal took upon him to speak decisively concerning an issue, of which others were ignorant, and to say, the King should die, and not live. This, I say, seems the only way of stating the case, so as to explain Knox's reference to it : and as, when the hostile army of the Chaldeans threatens Jerusalem, and while some are hoping that the city shall not be taken, the prophet tells them that it shall not escape, we of course regard him as *prophesying*; so, in the case before us, when the King is in danger, and, though many hope that he will live, Grindal declares that he will die, (which seems to be the correct account of the transaction,) we can but regard *him*, also, as meaning what he said for a prophecy or prediction. The event, we have seen, confirmed it, as well as in the case of Jeremiah.

But there is one Reformer mentioned by Knox, less known in our days than he deserves, and so endued with the gift of prediction, that the exercise of the talent, in him, merits a more detailed notice. I am aware that by here entering on this detail, I may seem to be deviating from the challenge, with which we now have to do, to produce Reformers "of eminence." The real eminence, however, of ancient worthies, is not to be measured by any modern estimate ; much less by that of this superficial age, which, being little itself, has no measure by which it can discriminate between little and great, between eminence and mediocrity : an age, whose scales are those of the scruple and the grain ; whose standard is the inch ; whose field of sight is that of the microscope ; whose ideas are all diminutive ; and to which



great men are denied, because, if it had them, it would be incapable of appreciating them, and would infallibly treat them basely;—but their eminence must be measured by what they were in their own time and day. At any rate be it remembered, that although George Wisheart be not now regarded as a Reformer “of eminence,” it will not be altogether foreign to our purpose to cite him here, because, from his views and experience, we obtain further light concerning the sentiments of Knox who records them, and of whom we have just been speaking.

**WISHEART OR WISCHARD.** He came to Scotland in 1544, and suffered martyrdom, 1546. The first thing to be noticed in his predictions is, that, (as in the case of Knox himself,) there are many of them which cannot by any means be resolved into mere prognostications; but that he distinctly claims particular inspiration for them. For instance, after warning his hearers of the troubles that came on Scotland not long after, he says,

“If it long prospers with you, I am not *led with the Spirit of Truth*. But if trouble unlooked for apprehend you, acknowledge the cause, and turn to God, for he is merciful. But if ye turn not at the first, he will visit you with fire and sword\*.”

Again, it must have been by no general impressions derived from Scripture, but, as he himself alleged, by particular revelation, that he knew of an ambush for his destruction, and of the particular part of the road where the assassins lay concealed.

“While he was so occupied with his God, [in preaching and meditation] the cardinal drew a secret draught. He

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\* Knox's History, p. 43.

caused write unto him a letter, as it had been from his most familiar friend the Laird of Kinnyre, desiring him with all possible diligence to come unto him, for he was struck with a sudden sickness. In the mean time had the traitor provided threescore men; with jackis and spears, to lie in wait within a mile and a half of the town of Montreis, for his despatch. The letter coming to his hand, he made haste at the first, for the boy had brought a horse, and so with some honest men he passed forth of the town. But suddenly he stayed, and musing a space, returned back; whereat they wondering, he said, I will not go, *I am forbidden of God. I am assured there is treason.* Let some of you, said he, go to *yon place*, and tell me what they find. Diligence made, they found the treason as it was: which being shewn, with expedition, to Mr. George, he answered, I know that I shall end my life in that blood-thirsty man's hands, but it will not be of this manner\*."

In like manner, alleging the influence of God's Holy Spirit, he rebuked and forewarned two Grey Friars, who had disturbed the congregation while he was preaching.

"Depart, and take this for your portion, God shall shortly confound and disclose your hypocrisy within this realm. Ye shall be abominable unto men, and your places and habitations shall be desolate.... And, turning to the people, he said, 'Yon wicked men have provoked *the Spirit of God* to anger;' and so he returned to his matter †."

There is something far too particular, again, in the denunciations of Wisheart against Haddington, the inhabitants of which place had displayed a marked contempt for the preaching of the Gospel, to be accounted for as merely general prognostication, or warning for sin and unbelief.

"Sore and fearful shall the plagues be that shall ensue this thy contempt, with fire and sword shalt thou be

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\* pp. 45, 46.

† p. 47.

plagued; yea, thou Haddington in special, *strangers shall possess thee*; and ye, the present inhabitants shall either in bondage serve the enemies, or else ye shall be chased from your habitations; and that because ye have not known, nor will not know the time of God's merciful visitation. In such vehemency and threatening continued that servant of God near an hour and a half, *in the which he declared all the plagues that ensued, as plainly as, after, our eyes saw them performed.*" [It is added, that he concluded] "and so put an end, as it were, making his last testament, as the issue declared, *that the Spirit of truth and true judgment was both in his heart and mouth* \*."

The last sentence manifests the opinion of KNOX, that Wisheart spoke by revelation, as plainly as, in the preceding citations, we have seen the same truth asserted by Wisheart himself.

As the denunciation was particular, so was its fulfilment exact.

"God begins to fight for Scotland. For in the town" (Haddington) "he sent a pest so contagious, that with great difficulty could they have their dead buried. They were oft refreshed with new men, but all was in vain. Hunger and pest within, and the pursuit of the enemy with a camp-volant lay about them, and intercepted all victuals, except when they were brought by a convoy from Berwick, so constrained them that the council of England was compelled, in spring time, to call their forces from that place. And so spoiling and burning some part of the town, they left it to be occupied to such as first should take possession, and these were the Frenchmen, with a mean [small, inconsiderable] number of the old inhabitants. And so did God perform the words and threatening of Master George Wisheart, who said, 'that for their contempt of God's messenger, they should be visited with sword and fire, with pestilence, strangers, and famine:'"

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\* p. 48 (misprinted 52.)

which all they found in such perfection, that to this day yet, that town has neither recovered its former beauty, nor yet men of such wisdom and ability as then did inhabit it\*.”

In the trouble, then, that thus befel Haddington, (the town distinguished, also, by a sad priority, in a calamity which has recently visited Scotland,) we have to note, not only the fulfilment of Wisheart’s prophecy, but the decided testimony given, as we see, to this circumstance by Knox in relating it.

We have already seen, in the account of Wisheart’s escape from the ambush laid for him by the cardinal, that he had received a premonition of his dying, at last, “in that blood-thirsty man’s hands:” and, as the time approached, the foreknowledge of it seems to have been imparted to him with more and more distinctness.

“In all his sermons, after his departure from Angus, he forspake the shortness of time he had to travel, and of his death, the day whereof, he said, approached nearer than any would believe †.”

This was about Christmas time (Yuill); and the event confirmed his words. At the end of January he was apprehended, and he suffered on the first of March. Again:

“That night, as information was give us by W. Spadone and J. Watson, both men of good credit, before day he passed forth into a yard; the said William and John followed privily, and took heed what he did. When he had gone up and down in an alley a reasonable space, with many sighs and deep groans, he plat down upon his knees, and sitting thereon his groans increased, and from his knees he fell upon his face: and then the persons forenamed heard

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\* pp. 86, 87.

† p. 47.

weeping, and as it were an indigest sound, as it were of prayers, in the which he continued near an hour, and after began to be quiet, and so rose and came to his bed. They that awaited, prevented him, as they had been ignorant, till that he came in; and then began they to demand, where he had been. But that night he would answer nothing: before the morn they urged him again: and while that he dissembled, they said, Mr. George; be plain with us, for we heard your groans. Yea, we heard your mourning, and saw you both upon your knees and upon your face. With dejected visage he said, I had rather you been in your beds, and it had been more profitable for you; for I was scarce well occupied. When they instantly urged him to let them know some comfort, he said, I will tell you that I am assured, that my travel is near an end: and therefore call to God with me, that now I shrink not, when the battle waxes most hot. And while that they wept and said, That was small comfort unto them, He answered, God shall send you comfort after me. This realm shall be enlightened with the light of Christ's Gospel, as clearly as ever was any realm, since the days of the Apostles. The house of God shall be built in it. Yea, it shall not want (whatsoever the enemy imagine to the contrary) the very keep-stone (meaning that it should be brought to full perfection). Neither, said he, shall this be long to. There shall not many suffer after me, till that the glory of God shall evidently appear, and shall once triumph in despite of Satan. But, alas! if the people shall be after unthankful, then fearful and terrible shall the plagues be, that after shall follow\*."

As the actual time of his capture and martyrdom approached, the premonition became still more definite and particular.

"The manner of taking him was this—departing from the town of Haddington, he took his good night, as it were, for ever of all his acquaintance, especially from Hugh Douglas of Langnurdie. John Knox pressing to have

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\* p. 46.

gone with the said Mr. George, he said, 'Nay, return to your bairns, and God bless you. One is sufficient for a sacrifice \*.'"

That same night, the house where he lodged was beset, and he was taken.—The case of Knox, then, is another of those, from which it is plainly apparent that a writer may use expressions, under particular circumstances, and in a particular connexion, which, taken alone, appear unfavourable to the doctrine of miracles; and yet that both the experience and the testimony of the same writer, in other places, shall be found altogether on the side of miraculous manifestations which have actually occurred.

Fox.—The general style of Fox's language is by no means adverse to occasional instances of miraculous manifestations in the Church. He refers to the case of the martyr Theodorus, by whom a young man stood, and wiped off his sweat †: and he plainly regards the death of Dr. Whittington, a bishop's chancellor in the reign of Henry VII., as a miraculous judgment. It may be said, I am well aware, that this is no miracle in the strict sense of the terms; but, waving such discussions for the present, I give the particulars as illustrative of Fox's sentiments.

A woman had been condemned by Whittington, and burnt, in his presence, at Sudbury. On his return from the execution, a bull broke loose; ran wildly at him, hurting none besides; and, with some dreadful circumstances, gored him to death. Fox says:

"Although the carnal sense of man be blind in considering the works of the Lord, imputing many times to

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\* pp. 48, 49.

† Acts and Monuments, Vol. I. p. 109.

blind chance the things which properly belong to God's only praise and Providence; yet in this so strange and so evident an example, what man can be so dull or ignorant, which seeth not herein a plain miracle of God's mighty power and judgment, both in the punishing of this wicked chancellor, and also in admonishing all other like persecutors, by his example, to fear the Lord, and to abstain from like cruelty\*."

He then proceeds to give the evidence of the fact; plainly entertaining no doubt whatever, in his own mind, as to the character of the fact itself. So also he gives us "The copy of an old writing of king Ethelstan, testifying of the miraculous death of duke Elfred, suddenly stricken by the hand of God for perjury." The only difference is, that king Ethelstan imputes Elfred's death "*Deo et sancto Petro*," (with some reference, probably, to the case of Ananias and Sapphira); while Fox imputes it to the hand of God, as in the last instance. It is to be noticed, also, that though Fox here gives, as crediting it, an event of a suspicious age, he gives it with discrimination, and not as crediting all that is detailed in popish records. We find him, for example, discountenancing and opposing many popish miracles; for instance, those of Adelmus, not long before †; of A. D. 927-933, just after ‡; and of Dunstan, a few pages further on §. But we have seen already, whatever may be the reader's view of the particular cases of Elfred and Whittington, (which, according to some, it would be a misapplication of terms to call miracles, and, according to others, it would be very wicked to call

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\* Vol. I. p. 880.

† p. 139.

‡ p. 165.

§ p. 175.

judgments, so that it is hard to tell what we *may* call them), that Fox gives a believing testimony, both to miracles wrought by the hands of Austin and his companions on their arrival in Kent, as "Miracles wrought by God for the conversion of the land;" to the prophecies of Hildegardis, who lived 1146, respecting the downfall of the papal power, appealing to the Papists that they ought to believe, as holding her a prophetess; and to the prophecy of Jerome of Prague, fulfilled in Martin Luther. We may add, also, that his first volumes contains a long portion thus headed :

"The prophecies of the Holy Scriptures considered, touching the coming up and final ruin and destruction of this wicked kingdom of the Turk, with the revelations and foreshewings also of *other authors* concerning the same\*."

Concerning the latter, which are from Methodius, Hildegard, &c., he certainly leaves it to the reader to form his own opinion : nevertheless, he himself evidently inclines to receive them ; and those of Methodius he interprets and applies at length, some to Huss and Jerome of Prague. All these things considered, Fox can never be fairly quoted, as a Reformer who disbelieved all miraculous manifestations since the first ages of the church. What the Fox of modern abridgments may be, I know not. I speak of the Fox of former days, the worthy, true-hearted Protestant and Puritan, the author of the "Acts and Monuments," now commonly known by the more familiar title of the "Book of Martyrs."

ZUINGLIUS.—Many strong expressions against miracles, again, might be extracted from this

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\* p. 865.



Reformer. Nevertheless, in other places, he admits that miracles may be wrought; for example, even by the devil or wicked men.

“But if God permits the devil or bad men to perform miracles, presently he says these things are done to prove us, though the reason be unknown to it\*” (i. e. to the mind conformed to the truth).

Zuinglius does not even entirely deny the miracles said to be wrought at the tombs of martyrs.

“But if we are fully convinced that miracles *are wrought, or have been wrought,* at the sepulchres of those who have died for the truth and glory of God, let us learn to ascribe them not to the martyrs, but to the Divine power †.”

Some miracles, however, this Reformer actually alleges.

“For, out of the ordinary course, God *does miracles,* in order that astrologers, and other persons of the same character, who go on waging war against the Sovereignty of God, like the giants, should not continually be able to attribute all things to a kind of nature, but, will they nil they, may be compelled to recognize *some greater power than any which things visible possess ‡.*”

Thus, the farther we examine, the more proof we find, that the judgment of the Reformers, on the subject of miraculous manifestations, was one. They had every motive to guard themselves on this topic, as we have already seen. Accordingly,

\* “Quod si Deus dæmoni vel malis hominibus permittit ut edant signa, mox dicit hæc ad nostri probationem fiunt, etiamsi causa eum lateat.” On Matt. xii.

† “Quod si omnino certum habemus apud sepulcra eorum, qui pro veritate et gloria Dei occubuerunt, miracula fieri vel facta esse, discamus ea non martyribus, sed virtuti divinæ adscribere.” Vol. i. p. 55.

‡ “Extra ordinem enim miracula facit Deus, ne astrologi, et qui horum similes adversus Numinis monarchiam belligerantur instar gigantum, perpetuo possint omnia nescio quæ naturæ tribuere, sed velint nolint majorem virtutem quam visibilia habeant cognoscere cogantur.” p. 373.

their language is, as it ought to be, cautious and qualified. But when they are brought to the test, when the course of their argument brings them to such a point, that they must speak out, and declare whether they think that God has wholly and finally withdrawn miraculous manifestations from his church, we never find them making such an assertion; we never find them using language, which, fairly quoted, and viewed in connexion with circumstances and the context, can be so interpreted. Some miracles they admit; others they maintain; and others again they allege and record, as witnessed or experienced by themselves. That miraculous faith was wholly excluded from the religious system of the Reformers, is a fiction, no longer tenable than their real sentiments are kept out of sight.

And here I cannot conclude, without giving utterance to one reflection. If there be persons, either so ignorant of what the Reformers really were, or so prejudiced against the truth which the Reformers taught, as to deny the fact of their having had that qualified and well-guarded belief in miracles, which, after all, they really entertained; if there be persons who would keep this truth from coming out; if there be persons who would restrict the utterance of it, and set themselves against all who proclaim it, whether unsound in other points, or sound; how imperfectly are such persons qualified for the management of a Society, for promoting *the religious doctrines of the Reformation!*

## CHAP. V.

## THE CHURCH TO THE PRESENT DAY.

THE period of time, from the Reformation to the present day, has also had its miracles ; but this is a part of the subject on which, with the exception of a single branch of it, I do not purpose at present to enter in detail. It has struck me, however, that there is one resource, to which the opponents of miraculous truth may be still disposed to turn, seeing that the authority of the Reformers is not so decidedly for them, as they had misled themselves to think : and this is, to exclaim that, after all, the Reformers, though right in other things, were not so in this : that they had discovered the truth in respect to those main points of doctrine in which they opposed the Papists, but not with respect to miracles ; and that therefore we must turn from them, and consult the generation of divines who came after them, and who had thrown off their remaining prejudices. This is a common sort of argument with the Neologians of the Continent, who represent the Reformers as having begun a work, which it was left for rationalism to perfect. But, without imputing such sentiments in the present instance, we merely tell our opponents, that, if they now feel sorry in having made an appeal to the Reformers, and wish to shift their ground, appealing to those who came after them, we are able to

meet them here also. I have looked into this part of the subject sufficiently to satisfy myself, that, if it be fairly examined and laid open, we can have no fear for the results. Certainly there is one thing which makes against us: that, where the Reformers denied Popish dogmas in a qualified and guarded manner, so as to avoid denying truths at the same time, *some* of those who followed them have adopted a more summary and less discriminative mode of proceeding, so as to deny truth and falsehood together. But, wherever this has been done in respect to miracles, I believe it can be so palpably shewn to have also been done in many other things, that the authority alleged against us will be found to possess little or no weight. On the whole, we can have no fear in entering upon this part of the discussion; and I proceed to give a few examples and names, extending from the time of the Reformers to our own, which will sufficiently evince our readiness to shew, when needed, that God has never left himself, during the period now under consideration, without a miraculous testimony in his Church.

BAXTER.—Prudent men have not suffered it to come down to us: but Baxter was certainly favourable, in a measure, to the doctrine of miraculous manifestations in the church. This is the more observable, because we find him using guarded language on the subject, exactly like the Reformers; and, apparently, from the same motives. Thus, in a note upon a part of his “Saints’ everlasting Rest,” to which work we shall have

to refer more at large presently, he quotes a passage from Humfredus to the following effect :

“ Nor is there now need of miracles, *the word having sounded forth into the whole earth\** :”

Thus reverting to the idea, so generally, as we have seen, entertained by the Reformers, that the whole earth had been evangelized in the first ages, once for all.

Yet Baxter certainly did not mean to adopt such expressions, as disowning all miracles. We see this, for instance, in his Church History. For example, in the “ contents ” of chapter xii., we read “ Miracles at Robert Groshead’s death † :” and, in another place, “ Sewale, Archbishop of York against the Pope : doth miracles † .” Here again, then, we learn the vanity of catching at single passages, or expressions of the old divines, to prove their disbelief in miraculous manifestations. But in other places, again, Baxter expressly argues in behalf of miracles ; and even relates them, as having himself experienced them. First, he speaks of “ eminent providences ; ” but even here he uses terms, which almost prove that he really means miracles.

“ I am persuaded that there is scarcely a godly experienced Christian, that carefully observes, and faithfully recordeth the providences of God toward him, but is able to bring forth some such experiment ; and to shew you some such strange and unusual mercies, which may plainly

\* “ Nec jam opus est miraculis, cum in omnem terram verbum sonuerit.”—See the Saints’ Everlasting Rest. London. 1662. Part. ii. Chap. vi. Sect. iii.

† Church History, p. 413.

† Ibid. p. 418.

discover an Almighty Disposer, making good the promises of this Scripture to his servants : some in desperate diseases of body, some in other apparent dangers, delivered so suddenly, or so much *against the common course of nature, when all the best remedies have failed, that NO SECOND CAUSE could have any hand in their deliverance* \*.”

In the next section, he goes on to speak of these “ extraordinary workings of God,” in terms which plainly prove that he understands not merely providences but miracles.

“ Had we no other argument to prove Scripture to be the word of God, but only the strange success of the prayers of the saints, while they trust upon and plead the promises with fervency, I think it might much confirm experienced men. What wonders, yea, what apparent miracles, did the prayers of former Christians procure. Hence the Christian soldiers in their army were called The thundering Legion : they could do more by their prayers, than the rest by their armies. Hence Gregory was called *θαυματουργος*, from his frequent miracles among the heathen. And Vincentius reporteth, that Sulpitius Bituricensis did expel the devils, heal the sick, and raise the dead, by praying to God for them †.”

Baxter then goes on to detail the case of Myconius, raised by Luther. I extract the passage, to shew his full belief in the miraculous character of the transaction.

“ Myconius (a godly divine) lay sick of that consumption which is called phtthisis : Luther prayed earnestly, that he might be recovered, and that he might not die before himself. And so confident was he of the grant of his desire, that he writes boldly to Myconius, that he should not die now, but should remain yet longer upon this earth. Upon these prayers did Myconius presently revive as from the dead, and live six years after, till Luther was dead : and

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\* Saints' Rest, as before. Sect. v.

† Sect. vi.

himself hath largely written the story, and professed that when he heard Luther's letters, he seemed to hear that voice of Christ, Lazarus, come forth. Yea, so powerful and prevailing was Luther in prayer, that Justus Jonas writes of him, 'Iste vir potuit quod voluit;' That man could do what he list\*."

I extract some other cases cited, though well known, for the purpose of shewing what was Baxter's *opinion* of them.

"What was it less than a miracle in Baynam the martyr, who told the Papists, 'Lo, here is a miracle; I feel no more pain in this fire than in a bed of down: it is as sweet to me as a bed of roses.' So bishop Farrar, who could say before he went to the fire, 'If I stir in the fire, believe not my doctrine:' and accordingly remained unmoved. Theodorus the martyr, in the midst of his torment, had one in the shape of a young man as he thought, came and wiped off his sweat, and eased him of his pain †."

But Baxter next proceeds to less remote cases, and goes on to allege his own experience.

"But what need I fetch examples so farre off? or to recite the multitudes of them, which church history doth afford us? Is there ever a praying Christian here, who knoweth what it is importunately to strive with God, and to plead His promises with Him believingly, that cannot give in his experiences of most remarkable answers? *I know men's atheism and infidelity will never want somewhat to say against the most eminent providences, though they were miracles themselves.* That nature which is so ignorant of God, and at enmity with Him, will not acknowledge Him in His clear discoveries to the world, but will ascribe all to fortune or nature, or some such idol, which indeed is nothing. But when mercies are *granted in the very time of prayer*, and that when to reason there is *no hope*, and that *without the use or help of any other means or creatures*, yea and perhaps *many times over and over*; is not this as

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\* Ibid.

† Ibid.

plain, as if God from heaven should say to us, *I am fulfilling to thee the true word of my promise in Christ my Sonne? How many times have I known the prayer of faith to save the sick, when all physicians have given them up as dead!*" (Here Baxter subjoins a note, to be given presently.) "*It has been my own case more than once or twice, or ten times: When means have all failed, and the highest art of reason has sentenced me hopeless, yet have I been relieved by the prevalency of fervent prayer, and that (as the physician saith 'tutò, citò, et jucundè,' My flesh and my heart failed, but God is the strength of my heart and my portion for ever. And though He yet keep me under necessary weaknesse, and wholesome sicknesse, and certain expectation of further necessities and assaults, yet am I constrained by most convincing experiences, to set up this stone of remembrance, and publickly to the praise of the Almighty, to acknowledge, that certainly God is true of His promises, and that they are indeed His own infallible word, and that it is a most excellent privilege to have interest in God, and a Spirit of supplication to be importunate with Him. I doubt not but most Christians that observe the Spirit and Providences, are able to attest this prevalency of prayer by their own experiences\*."*

In the subjoined note, Baxter specifies a particular instance.

"Among abundance of instances that I could give, my conscience commandeth me here to give you this one, as belonging to the very words here written. I had a tumor rose on one of the tonsils or almonds of my throat, round like a pease, and at first no bigger: and at last no bigger than a small button; and hard like a bone. The fear lest it should prove a cancer troubled me more than the thing itself. I used first dissolving medicines, and after lenient for palliation; and all in vain for about a quarter of a year. At last *my conscience smote me for silencing so many former deliverances, that I had had in answer of prayers; merely*

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\* Ibid.



in pride, lest I should be derided as making ostentation of God's special mercies to myself, as if I were a special favourite of Heaven, I had made no public mention of them : I was that morning to preach just what is here written ; and in obedience to my conscience, I spoke these words which are now in this page," (referring to the words above, to which this note is appended) "with some enlargements not here written : when I went to church I had my tumor as before, (for I frequently saw it in the glasse, and felt it constantly.) As soon as I had done preaching, I felt it was gone, and hasting to the glasse, I saw that there was not the least *vestigium* or *cicatrix*, or mark wherever it had been : nor did I at all discern what became of it. I am sure I neither swallowed it nor spit it out : and it was unlikely to dissolve by any natural cause, that had been hard like a bone a quarter of a year, notwithstanding all dissolving gargarismes. I thought fit to mention this, because it was done *just as I spoke the words here written in this page*. Many such marvellous mercies I have received, and known that others have received in answer to prayers\*."

Not another word of citation is necessary, to prove that Baxter had both the faith and the experience of miraculous manifestations. More might be quoted, in illustration of his sentiments respecting possession, exorcism, and other matters bearing upon the subject ; but the above is quite sufficient. If any one would attempt to get rid of these instances by explaining them away, and calling them nothing, I would only ask him what he would say, if men were to allege such experiences now. Would he call that nothing ? No. He would be very angry : and prove by his anger that he viewed the matter seriously.

FULLER.—We have in Chap. I. seen this writer citing the words of Augustine, where Augustine

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\* Ibid. note.

classes the miracles of *his opponents, the Donatists*, under two heads, as “Forgeries of lying men,” and “Prodigies of deceitful spirits;” and telling us, with such an extraordinary perversion of truth, that he so classes *the miracles of his age*. Hence we might suppose, that Fuller was little disposed to credit any post-Apostolic miracles. And yet we find him recording one which occurred in our own country in comparatively modern times, and evidently recording it as believing and wishing others to believe it. Speaking of our pious Edward VI. he says,

“When crowned king, his goodnesse increased with his greatnesse, constant in his private devotions, and as successfull, as fervent therein, witnesse this particular: Sir John Cheeke, his schoolmaster, fell desperately sick; of whose condition the king carefully enquired every day: at last his physitions told him, that there was no hope of his life, being given over by them for a dead man. ‘No,’ saith King Edward, ‘*he will not die at this time, for this morning I begged his life from God in my prayers, and obtained it*’: which accordingly came to pass; and he soon after, against all expectation, wonderfully recovered. This was attested by the old Earle of Huntingdon, bred up in his childhood with King Edward, unto Sir Thomas Cheeke, still surviving about 80 years of age\*.”

Here we may observe,

1. That the patient was given up by his physicians :
2. That the king made his recovery a matter of prayer, under these (humanly speaking) desperate circumstances :
3. That the recovery was granted, “wonderfully,” “against all expectation :” and

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\* Church History, Book vii. pp. 424, 425.

4. That the king had a special assurance of this *beforehand*; so that he said confidently, "No, he will not die this time," because he had that morning begged his life from God in his prayers; adding, by that he had "*obtained it.*"

What more can be wanting, to make this cure miraculous? It cannot be called a common answer to prayer; because that supposes uncertainty till the answer comes. Here the petitioner speaks with the greatest certainty, and that in the face of the physicians, who had given over the sufferer, "for a dead man."—"No, he will not die at this time."

CARTWRIGHT.—I have already referred to this writer. As he opposes the Rhemists, he is of course anxious to avoid any statement which may seem to favour the popish claims, grounded upon miracles; or to admit the *necessity* of miracles, on the part of Protestants, in proof of their doctrines, already sufficiently proved by the miracles of Christ and his Apostles. He teaches, also, that miracles are not now *ordinarily* in the church, as they were in the first ages. Yet, with all these qualifications, we find him still maintaining some miraculous manifestations, both amongst the Roman Catholics and elsewhere. Thus, addressing his antagonists, he says,

"Howbeit that *some miracle may sometimes be done by you*, thereby to revenge the contempt of the Gospel upon those that will not believe it, it may not be denied you; lest you should lose your part amongst the false prophets, of whom Moses and our Saviour foretelleth, that they should do so *great miracles*, that the very elect thereby, if it were possible, should be deceived\*."

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\* On Matt. xvii. 19.

And again :

“ By *false miracles*, the Apostle meaneth not only feigned miracles, but those that are *wrought indeed*, but yet to deceive, and to confirm falsehood. For we can well afford unto the pope and his popelings the working of *miracles indeed*, as well as Moses and our Saviour Christ affordeth them unto the false prophets \*.”

Again, on Mark xiii. 22, the Rhemists say that in the latter day false Christs and false prophets “ shall seem to work wonders :” but Cartwright observes, “ Not *seem to work wonders*, as you say, but *SHALL work wonders*, as our Saviour Christ saith.” And lastly, to come to the point, on the words of Jesus (John xiv. 12), “ Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do, because I go unto my Father,” it is plainly admitted and recognised by Cartwright, that miracles are still sometimes wrought in the church of Christ. “ We believe that the Apostles and apostolical men did the wonders here mentioned, and in them the Church and whole company of believers together, and not every one particularly (as the daily experience doth declare) wrought these works. We know

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\* On 2 Thess. ii. 9. Concerning the “ lying wonders ” mentioned by St. Paul in this passage, it is observable that several other commentators of the first order agree with Cartwright in the opinion, that we are not to understand merely false or pretended miracles, but *real miracles*, wrought in support of *falsehood*. For example, the celebrated Dutch divine, Gomarus, speaking of the “ great signs and wonders ” to be wrought by false Christs and false prophets (Matt. xxiv. 24,) says that, with respect to their end, (the propagation of error and delusion,) such miracles are all false ; but, “ with respect to the transaction itself, some are false, some are true ; and, finally, some are mixed, or partly false, *partly true*.” “ Ratione vero rei, quædam falsa, quædam vera ; quædam denique mixta, seu partim falsa, partim vera.” Ed. Amstel. 1644.

also that the Lord may *and sometimes (extraordinarily)* DO TH, work such miracles in other times, *especially by their hands whose public ministry in the church he will seal and establish among men.*" Other miracles, which were but illusions of Satan, are spoken of by Cartwright in the same note. But the above citation is quite sufficient to prove, that he was not one of those who deny all miraculous manifestations in the Church of Christ.

BISHOP HALL.—No writer is better suited to teach us the same lesson, which we have already had so many opportunities of learning, in the last chapter, from the Reformers, that occasional language, apparently unfavourable to all miracles, cannot be taken in so large a sense, without great danger of misunderstanding the writer. Such language is certainly to be found in Bishop Hall. But, therefore, in reading it, we have the more need to take with us the three following observations :

1. That in thus (apparently) depreciating miracles, he is writing with a particular reference to the miracles of Roman Catholics :

2. That, even of their miracles, he admits some to have been real :

3. That he believed also in other miracles, wrought by Protestants.

The truth of the first and second of these propositions will appear plainly from his Letter to Sir David Murray \*. In this letter, which seems to have been in answer to some inquiries on the subject, he ranges alleged miracles under four heads :

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\* Works, p. 259, &c. London. 1647.

“ The first, merely reported, not seen to be done ; the next seeming to be done, but counterfeited ; the third, truly done, but not true miracles ; the last truly miraculous, but by Satan \*.”

Enlarging on each of these topics, he comes at length to the fourth ; under which he states that he maintains “ two things : ”

“ One, that miracles are wrought by Satan ; the other, that those which the Romish Church boasteth, are of this nature, of this author †.”

He writes, then, with a clear reference to the Romish Church ; and this becomes even more clear at the close of his letter, where he says, still referring to his fourfold division,

“ This short satisfaction I give, in a long question ; such as I dare rest in ; and resolve that all *Popish* miracles are either falsely reported, or falsely done, or falsely miraculous, or falsely ascribed to Heaven ‡.”

But I say, even some of those miracles, that is, the last sort, he regards as real ; for, as we have already seen, he uses the expressions, “ that *miracles are wrought by Satan ;*” and again, “ the last, *truly miraculous*, but by Satan : ” and afterwards he adds, “ Perhaps it will be more proper to say, that *GOD works these miracles by Satan §.*”

So much for our first and second propositions. But now let us turn to another part of his works. In his “ Specialities of Divine Providence ||,” describing his tour on the Continent, he tells us how he visited the Jesuits’ College at Brussels to

\* p. 259.

† p. 260.

‡ p. 261.

§ p. 260.

|| Some specialities of Divine Providence, in the Life of Jos. Hall, Bp. of Norwich, written with his own hand.—See *Divers Treatises*, by Bp. Hall, Vol. iii. London. 1662.

confer respecting the alleged miracles of our Lady at Zichem. A Jesuit violently attacked our Church, which, he alleged, could not yield one miracle: but, says Bishop Hall, "*I answered that in our Church we had manifest proof of the ejection of devils by fasting and prayer* \*." It is clear, then, that Bishop Hall maintained the performance of such works by Protestants as well as Romanists; on the side of the truth, as well as on the side of Satan. It is right, then, that those who now call themselves evangelical members of the Church of England, and yet persecute the belief in miracles, should see that they are persecuting the very sentiments which were deliberately held, and maintained in controversy, by those whom they themselves profess to honour and to follow.

ROGERS.—An eminent divine, and a valuable commentator on the Thirty-nine Articles. His work went through many editions; but is now thrown into the back ground; I suppose, because he speaks plainly on those points of doctrine, respecting which there is so general a disposition, on the part of evangelical professors of the present day, to dissemble †. This learned and able divine, on Article xxiii., "Of ministering in the Congregation," plainly represents miraculous gifts as still forming part of the qualification for the ministry. He reduces each article to propositions; and on the twenty-third, his first proposition is,

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\* p. 9.

† The Faith, Doctrine, and Religion professed and protected in the Church of England, and Dominions of the same; expressed in Thirty-nine Articles. Cambridge. 1681. p. 135.

“None publicly may preach, but such as thereunto are authorized\*.”

Then follows “The proof from God’s word;” and, under this head,

“Lastly, we do read, that God hath ordained in the Church some to be Apostles, some Prophets, some Teachers, some to be *workers of miracles* (1 Cor. xii. 28) †.”

And that he speaks this not merely of times past, but of times present, is evident when we come to proposition v, which stands thus:

“They are lawful ministers, which be ordained by men lawfully appointed for the calling and sending forth of ministers ‡.”

Here he shews, first, that some ministers are sent immediately from God himself: as Jesus Christ, and John the Baptist, by the Father; and the twelve Apostles, and St. Paul, by the Son; a special and extraordinary calling: secondly, that some were and are sent of men.

“And some lastly are by men sent: so, in the primitive Church, by the Apostles, were Pastors and Elders ordained, who, by the same authority, ordained other Pastors and Teachers. Whence it is, that the Church, as it hath been, so it shall, till the end of the world, be provided for. They who are thus called, have power *either to work miracles*, as the Apostles had, or to preach and minister the sacraments where they will, as the Apostles might: but they are tied every man to his charge, which they must faithfully attend upon; except urgent occasion do enforce the contrary.

“The calling of these men is termed *a general calling: and it is the ordinary, and in these days the lawful calling, allowed by the word of God* §.”

BENGEL.—“No writer has more successfully, and with greater freedom from all parade of words, exhibited the

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\* p. 136. † pp. 136, 137. ‡ p. 142. § pp. 142, 143.



less obvious niceties and beauties of Scripture, than the learned Bengel; and none has more invariably made the attainments of the critic and philologist ancillary to pure and elevated piety. Of late years, his *Gnomon* has been rising in public estimation; and, if I mistake not, it will rise yet higher\*.”

With this testimony to Bengel from a learned pen, let us unite another, equally favourable, from the “*Evangelical Church-Gazette* ;” a German publication of considerable merit, not to be confounded with another, in name somewhat similar, but in character impious.

“ With the return to the Gospel, and the renewed inquiry after the one thing needful, came also inquiries after the writings of this pious and enlightened theologian. Preachers in the waste of the present era, directed men’s attention to him; in consequence of which, some of his works became out of print.—See, taste, use, whatever of excellent the former age presents. More especially does his GNOMON OF THE NEW TESTAMENT invite young preachers and theologians: a book, which has few like it; concise, original, vigorous, speaking, and living; a LEARNED commentary, which, while it has its origin in profound love, deepest veneration, and knowledge of the sacred text, simply and humbly follows it; a finger-post, which points the drift of the Spirit of God, in the word of life. The grand, yet simple superscription, ‘in quo ex nativa verborum vi simplicitas, profunditas, concinnitas, salubritas sensuum cœlestium indicatur,’ characterizes the matter and spirit of this work. A store of solid acquirements, sanctified and animated by profound devotion, expands itself here amid the words of Holy Scripture, in order to manifest, every where, the beam of Divine light; and every attainment, in the department of human science, brings us back to the Gospel of the Son of God, with the

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\* Sacred Literature, p. 70.

confession, 'Lord, to whom shall we go? Thou hast the words of eternal life.'—Where will you find such an interpreter as this, among the modern herd of learned commentaries? Learning enough: a cloud of historical, philosophical, philological science, to darken and disfigure the true contents of Holy Scripture: but no faith for what is divine: no perception for what is holy; nothing but profane perversion, exterminating criticism of the principles of godliness, in the sophistical misapplication of human intelligence and acquirements."

In believing that miracles may yet be looked for in the Church, Bengel is sufficiently clear. On the words of St. Matthew, "And he did not many mighty works there because of their unbelief," he writes,

"The reason why *many* miracles are not now wrought, is not so much the establishment of the faith, as the general prevalence of *unbelief* \*."

On our Lord's promise, "Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done," he observes,

"If such things have not been fully accomplished yet, hereafter they may be †."

And, on our Lord's final promise and legacy to his Church, "These signs shall follow them that believe; In my name they shall cast out devils, they shall speak with new tongues," &c. Bengel thus expresses himself:

\* "Causa, cur hodie non fiant miracula multa, non tam est fides plantata, quam *infidelitas* regnans."—Gnomon, Ed. Tubingæ, 1773. (On Matt. xiii. 58.)

† "Talia si minus adhuc impleta sunt, posthac impleri possunt."—Ibid. (On Matt. xxi. 21.)

“ 17. Τοις πιστευσασι ] *Them that believe*, with the very same faith spoken of in the last verse. Compare Heb. xi. 33, &c. It was not in one frame, that Paul was saved, and in another that he wrought miracles. Even in the present day, faith, in every believer, has, concealed in it, a miraculous power. Every answer to prayer is in fact miraculous, even if it appear not: although, in many, in consequence both of their own infirmity and the world's unworthiness, not merely because the church is now established, (granting that the first miracles of the New Testament obtained for the Lord Jesus ‘an everlasting name’ Isai. lxiii. 12,) such a power does not now discover itself. In the beginning, signs were the supports of faith: *now they are also the object of faith*. At Leonberg, in Wirtemberg, in the year of our Lord 1644, on the thirteenth Sunday after Trinity, a girl of twenty, who was such a cripple that she crawled on crutches scarcely a span in height, while the dean, (Raumier by name,) was setting forth, before the pulpit, the miraculous power of the name of Jesus, was suddenly made upright\*.”

In the third and posthumous edition of the Gnomon, from which I quote, the details of this miraculous cure are given by the editor, Bengel's son, in a note; and also the particulars of another case, that of Joseph Jenisch. This person was born at Lavinga, Nov. 26, 1606, *without a tongue*†,

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\* “ 17. Τοις πιστευσασι ] *Credentes*, ea ipsa fide, de qua v. 16. Conf. Hebr. xi. 33, &c. Non fuit habitus alius, quo salvatus est Paulus; alius, quo miracula edidit. Hodie quoque in omni fideli fides latentem habet vim miraculosam: omnis effectus precum revera miraculosus est, etiamsi non appareat: etsi in multis et propter ipsorum imbecillitatem et propter mundi indignitatem, non modo propter ecclesiam plantatam, quanquam prima miracula N. T. revera Domino Jesu nomen æternum (coll. Es. lxiii. 12.) pepererunt, ea se hodie vis uon exserit. Signa initio fuere adminicula fidei: nunc etiam sunt fidei objectum. Leonbergæ, oppido Wirtembergico, [A. C. 1644, *Dom. xiii. p. Trin.*] puella annorum 20 ita membris capta, ut fulcris vix spithamæis reperet, dum Decanus [*Raumeierus nomine*] pro suggestu miraculosam vim nominis Jesu tractaret, repente erecta est.” Ibid. (On Mark xvi. 17.)

† “ Ab ipso partu lingua destitutus observaretur.”

Earnest prayer being offered, he received the *gift of speech*, and died 1675, after having discharged the ministerial office, to which in gratitude he had been dedicated, for forty years.

THE UNITED BRETHREN.—With grief I hear it reported, that there is a disinclination, in some living members of this once highly favoured communion, to acknowledge the miraculous works of the Lord; works so often vouchsafed, both in former ages and recently, on behalf of their own church, or individuals belonging to it. The same disinclination appears in some publications. But the FACTS stand on record. We have only to refer to their own history. And if any of the body be now disposed to dissemble, and, from a spirit of conformity to the unsound and corrupt part of the religious world at large, to disown and disclaim the miraculous manifestations hitherto vouchsafed to the Brethren's church, I hope that those members of the community, who are more steadfast in holding the faith and traditions of their forefathers, will be brought to that discovery of the real state of things amongst religious professors, which must, now, speedily and generally come out: namely, that evil has gained a footing in the midst of us; that a great departure has taken place, and is now still further in progress; and that what passes for the church of Christ, as distinguished from society at large, needs not only outward separation, and distinction from the world, but inward sifting, inward scrutiny, and inward discipline; with animadversion upon those who have gone back, and, it may be, with expulsion of deceivers.

Mr. Noel, regarding miracles in the church as quite given up since the Reformation, triumphantly reminds us of the "general unbelief\*" on this subject; and observes, that

"although the concurrence of sentiment in later times is admitted, and therefore needs no proof, it is too remarkable to be passed over in silence †."

He then refers to the Puritans, and to the Christians of the United States. But he says not one word of the United Brethren. If they are *now* partakers of the "general unbelief" and of the "strange consent," (though still, speaking of them as a body, I doubt the fact,) it is at any rate a new thing: for, if we appeal to their history, we shall find this same body, who in fact are the only body in the Christian community that have regularly maintained the form and discipline of a church, to have also maintained the faith and experience of God's miraculous power manifested among them. I draw my examples from a work recently published, and already cited; the Rev. A. Bost's History of the Church of the Brethren, which offers a convenient summary of facts, interspersed with many valuable remarks by the pious author.

On the subject of miraculous manifestations, M. Bost, (not, I believe, a member of the Brethren's communion,) has plainly expressed his own sentiments in the following terms; and that, even while condemning what he considers to have been a blind faith in certain prophecies and visions, which made a great noise at the time when they occurred:—

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\* p. 20.

† p. 18.

“ We are, indeed, well aware, that, so far from its being possible to prove by Scripture, or by experience, that visions and dreams, the gift of miracles, healings, and other extraordinary gifts, have absolutely ceased in Christendom since the Apostolic times, it is on the contrary proved, both by facts and by Scripture, that there may always be these gifts where there is faith, and that they will never be entirely detached from it. We need only take care to discern the true from the false, and to distinguish from miracles proceeding from the Holy Ghost, lying miracles, or those which, without being so decidedly of the devil, do not so decidedly indicate the presence of this Spirit of the Lord\*.”

These are the words of truth and soberness. And the reader need not fear that, in referring to the work in question, he will be in danger of meeting with a more exaggerated view of the miraculous experience of the Brethren's church, than that to be found in their own documents. This is not the author's disposition; and we may observe, by the way, that the subject is one, on which the Brethren themselves manifested all sobriety. I am well aware that the opinions of this highly-favoured community have been deemed fanciful and extravagant: but this is the case far more in England than on the continent, where they are better known; and the ignorance and arrogance, which too commonly characterise a

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\* “ Nous savons, il est vrai, que loin qu'on puisse établir par l'Écriture ou par l'expérience, que les visions et les songes, le don des miracles, les guérisons, et autres dons extraordinaires aient absolument cessé dans la Chrétienté depuis les temps apostoliques, il est au contraire prouvé, soit par les faits, soit par l'Écriture, que ces dons pourront toujours se rencontrer partout où se trouve la foi, et que jamais ils n'en seront entièrement séparés. Nous devons seulement être attentifs à discerner le vrai du faux, et à distinguer des miracles provenant de l'Esprit-Saint, les miracles de mensonge, ou ceux qui sans être aussi diaboliques n'annoncent pas nécessairement la présence de cet Esprit du Seigneur.”—*Bost.*, tom. i. p. 178.

religious profession amongst ourselves, are in nothing more detected than in the slight grounds, on which some of us have suffered ourselves to be betrayed into an undue and indiscriminate feeling of prejudice and contempt, towards the Moravian church. It is true that Zinzendorf was somewhat of too comprehensive or catholic a spirit. And, though his liberality extended only to believers who introduced mystical or fanciful expressions, and ours extends to Socinians, yet those expressions, which he tolerated rather than approved, have been made the ground of a general prejudice against the Brethren. Much of this impropriety in language the Count opposed successfully: and if any of it be found in what are called his own works, it should be remembered that the partiality of his admirers published many of his sermons, taken down as he preached them, without his revision; that he himself disowned such publications, as far as his own responsibility was involved in them; and that he had commenced a revision of the whole, but was taken home before it was completed. Be it also remembered, that many false or mutilated expressions have been circulated, to the Brethren's disadvantage; as well as discourses and hymns, which they do not own. Nothing, therefore, can be more unjust, or more ignorant, than the prejudices that have been formed against them on such slender grounds. And, with respect to miracles in particular, we shall find nothing in their records which is contrary to scriptural sobriety, though we may doubtless find much that is displeasing to some amongst us. They acknowledged miraculous

manifestations, but they were on their guard against delusion. For example, on an occasion when certain Brethren were reconciled to the general communion, we find it recorded, that "amongst others, a person who represented herself as a prophetess, and whom they could not acknowledge in that character, seemed to return to religious sobriety\*."

Vain, then, will be the attempt, to impute any thing of a fanciful, or unguarded character, to the Brethren's views on the subject of miraculous manifestations. Yet such manifestations we find distinctly alleged amongst them: for example, in a general description of the Brethren's churches, (1740,) we find the following simple statement: "In respect to *church matters*," (this is one of the heads of the description,) "there are occasionally observed Apostolic graces, *miracles, gifts of seers, &c.* They are received in a child-like spirit, and there the matter ends†."

Thirteen or fourteen years before, when measures were in progress for the better arrangement of the affairs of the church, and the restoration of the ancient discipline, we find a Moravian brother thus expressing himself:—

"We saw therein the finger and the wonderful works of God; and were, in some measure, baptized with the Spirit of our fathers, beneath their cloud. Their Spirit returned upon us, and there were wrought in these days, amongst the Brethren, *signs and miracles*: and great grace was amongst us, and in all the district‡."

\* "Une personne, entre autres, qui faisait la prophétesse, et que l'on ne pouvait tenir pour telle, parut rentrer dans la sobriété spirituelle." Tom. ii. p. 19.

† "Dans les *affaires d'église* on remarque quelquefois des grâces apostoliques, des miracles, des dons de voyants, etc.; on le reçoit enfantement, et voilà tout." p. 367.

‡ "Nous y vîmes le doigt et les merveilles de Dieu, et fumâmes de cette sorte, 'baptisés de l'esprit de nos pères sous leur nuée'."



Zinzendorf again, towards the close of the paper just now cited, speaks, more fully, to the same purpose.

“To believe against hope is the root of the gift of miracles : and I owe this testimony to our beloved church, that Apostolic powers are there manifested. We have had undeniable proofs thereof in the unequivocal discovery of things, persons, and circumstances, which could not, humanly, have been discovered :—*in the healing of maladies in themselves incurable, such as cancers, consumptions when the patient was in the agonies of death, &c., all by means of prayer, or of a single word.* We have seen hypocrites publicly unmasked, without any thing that was the occasion externally ; visible signs, both of condemnation and also of recovery, in men who had offended with respect to the church ;—*we have seen wild beasts stopped, at the moment of their attack, by the word of the Lord, without any external aid, and without having themselves received any hurt* :—we have seen matters, which no man could think of seeing brought to an issue, cleared up in a few moments :—others lost, after having been gained with the greatest ease, and that because we had not properly taken the mind of the Lord, and because he took no pleasure in them, &c.\*”

Again (1730) :

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prit revint sur nous, il se fit en ces jours, parmi les Frères, des signes et des miracles : et il y avait une grande grâce parmi nous et dans toute la contrée.” p. 17.

\* “*Croire contre espérance est la racine du don des miracles ; et je dois ce témoignage à notre chère église, que les puissances apostoliques s’y voient ; nous en avons eu des preuves irrécusables dans la découverte très-positive de certaines choses, personnes, et circonstances qui humainement ne pouvaient se découvrir :—dans la guérison de maladies en elles-mêmes incurables, de cancers, de phthisies avancées jusqu’à l’agonie, etc., le tout au moyen de la prière, ou d’une seule parole. On a vu des hypocrites publiquement démasqués, sans qu’il y en ait eu aucune occasion au dehors :—des signes visibles soit de condamnation, soit aussi de rétablissement, dans des hommes qui s’étaient rendus coupables envers l’église :—on a vu des bêtes féroces arrêtées au moment de leur attaque par la parole du Seigneur, sans aucun secours du dehors, et sans qu’elles reçussent elles-mêmes aucun dommage :—on a vu des choses où pas un homme*

“ At this juncture, *various supernatural gifts* were manifested in the church, and *miraculous cures* were wrought. The Brethren and the Sisters believed, in a childlike spirit, what the Saviour had said respecting the efficacy of prayer ; and when any object strongly interested them, they used to speak to Him about it, and to trust in Him as capable of all good : then it was done unto them according to their faith. The Count” (Zinzendorf) “ rejoiced at it with all his heart, and silently praised the Saviour who thus willingly condescended to what is poor and little. In this freedom of the Brethren towards our Saviour Jesus Christ, he recognized a fruit of the Spirit ; concerning which, they ought on no account to make themselves uneasy, whoever it might be ; but rather to respect him. At the same time he did not wish the Brethren and Sisters to make too much noise about these matters, and regard them as extraordinary ; *but when, for example, a brother was cured of any disease, even one of the worst kind, by a single word or by some prayer*, he viewed this as a very simple matter ; calling to mind, even, that saying of Scripture, that ‘ signs were not for those who believe, but for those who believe not\*.’ ”

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n'aurait su imaginer d'issue, mises au clair en peu de moments :—d'autres se perdre après avoir été acquises avec la dernière facilité, et cela parce qu'on n'avait pas suffisamment saisi l'intention du Seigneur, et parce qu'il n'y prenait pas plaisir, etc.” pp. 371, 372.

\* “ A cette époque (1730), il se manifesta dans l'église différents dons surnaturels, et il se fit des guérisons miraculeuses. Les frères et les sœurs croyaient enfantinement ce que le Sauveur avait dit de l'efficace de la prière ; et lorsqu'un objet les intéressait fortement, ils lui en parlaient, et le croyaient capable de toute sorte de bien (*und trauten ihm alles Gute zu*) ; puis il leur était fait selon leur foi. Le comte s'en réjouissait de tout son cœur, et louait dans le silence le Sauveur qui s'abaissait si volontiers vers ce qui est pauvre et petit. Il reconnaissait dans cette familiarité des Frères envers notre Seigneur Jésus-Christ, un fruit de l'Esprit, au sujet duquel on devait bien se garder d'inquiéter qui que ce fût, et qu'au contraire on devait respecter. En même temps il ne voulait pas que les frères et sœurs fissent trop de bruit de ces choses et les regardassent comme extraordinaires ; mais lorsque par exemple, quelque frère était guéri de quelque maladie, même des plus graves par une seule parole ou par quelque prière, il regardait cela comme une chose toute simple ; rappelant même cette parole de l'Écriture, que les signes n'étaient pas faits pour les croyants mais pour les incrédules.” pp. 405, 406.

The reader, perhaps, will feel desirous to know what is the general character of the facts recorded in M. Bost's work.

"As to the truth of the facts, I think," says he, "that my authorities may be accounted most respectable. Not to mention that the German nation in general, to which I am indebted for them, has an established character for honesty and solidity; the Moravian Brethren in particular, and their writers, share the same character in the highest degree; and their writings possess every quality that can entitle them to it\*."

As to the character of the church in which the miraculous manifestations took place :

"The congregation, of which the church then consisted, had for its germ, as we have seen, the choice of the choice of Bohemia and Moravia. A great part of them were witnesses who had resisted even to blood, and even to tortures; who had seen with joy the spoiling of their goods, and in whom the Spirit of their ancestors lived again. They were either such men as Christian David, Melchior Nitschmann, Neisser, and the like, or the fathers, mothers, brothers, and sisters of these men, animated by the same Spirit, and united in the same bonds. With them were united other Christians, who had been previously attached to other Protestant Churches, but who had all felt the need of a more vital religion, and of a closer spiritual union, &c.†"

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\* "Quant à la vérité des faits, je crois qu'on peut tenir mes autorités pour très-respectables. Outre que la nation Allemande qui me les fournit, jouit en général d'une réputation affermie de droiture et de solidité, les Frères Moraves en particulier, et leurs écrivains, partagent cette même réputation à un très-haut degré; et leurs écrits portent tous les caractères qui peuvent la mériter." Tom. i. pp. vi, vii.

† "L'auditoire dont se composait alors l'église, avait pour noyau, comme nous l'avons vu, l'élite de l'élite des contrées de la Bohême et de la Moravie. C'étaient en grande partie des témoins qui avaient résisté jusqu'au sang et jusqu'aux tortures, qui avaient vu avec joie le dépouillement de leurs biens, et en qui vivait, rajeuni, l'esprit de leurs ancêtres; c'étaient ou des Christian David, des Melchior Nitschmann, des Neisser et autres hommes semblables, ou des pères, mères, frères ou sœurs de ces hommes, animés du même esprit et engagés dans la même alliance. C'étaient encore d'autres Chrétiens, précédemment attachés à

And with respect to the theological attainments and character of Zinzendorf himself, the following is the account of his examination, on entering into holy orders.

“ At length he sought of the professors of Stralsund, a succession of conferences, which should serve as his examination, and last some days. For Zinzendorf did not wish to confine himself to a common examination ; and in order to give his examiners all possible acquaintance with his principles and conduct, he accompanied all his acts with supplementary notes (fuller avowals of his sentiments), in various papers, that went very fully into particulars. ‘ I showed and told them,’ he writes on this subject, ‘ by mouth, in writing, and in five public discourses, all that I ever believed and did throughout my whole life, in theory and in practice ; but they retained the favourable judgment which they had pronounced upon me.’ Never, perhaps, did a candidate for the sacred ministry undergo, or challenge, a more severe examination\*.”

1. The miraculous aids and manifestations related in the records of the Brethren are so numerous, that, in coming to detail them, one might hesitate where to begin. Some *deliverances* are spoken of as miraculous, which it may be thought should only be called marvellous. But, as the willows spring up most freely by the water-courses, so the churches and individuals that are

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diverses églises protestantes, mais qui avaient tous éprouvé le besoin d'une piété plus vive et d'un lien spirituel plus étroit, &c.” Tom. ii. pp. 377, 378.

\* “ Enfin, il demanda aux professeurs de Stralsund une suite de conférences qui devaient constituer son examen et qui durèrent quelques jours. Car Zinzendorf ne voulut pas s'en tenir à un examen ordinaire : et pour donner à ses examinateurs toute la connaissance possible de ses principes et de sa conduite, il ajouta à tous ses actes des notes supplémentaires (*uberiores mentis declarationes*) de plusieurs pièces très-détaillées. ‘ Je leur ai montré et dit,’ écrit-il à ce sujet, ‘ de bouche et par écrit et en cinq prédications, tout ce que j'ai jamais cru et fait dans ma vie, en théorie et en pratique.—Mais ils en sont restés au jugement favorable qu'ils avaient porté sur moi.’ Il est probable que jamais candidat au saint ministère n'a subi ni provoqué d'examen plus rigoureux que celui-là.” pp. 218, 219.

most attentive and faithful in noting and recording their experience of the marvels of God's providence, are most in the way, and most in the habit, of experiencing that still higher kind of aid that may be properly called miraculous. I proceed, therefore, under this head, rather upon the plan of furnishing sincere inquirers with the whole of the case, than of putting forth a guarded statement: and shall still, as before, offer some instances, which, it may be thought, will not bear to be called miraculous in the stricter sense of the term; though without being prepared to admit, even here, that the exception would always be just. Let us first hear some of the expressions used. With reference to the state of the Brethren previous to their emigration, we read,

“ In a word, no means were neglected to wrest from them their faith; till at length the Lord miraculously brought forth, out of this land of oppression, all those who sought Him with their whole heart, and were willing to forsake their goods, and even their own life, to follow Him\*.”

Christian David, who felt it his duty to go back, occasionally, to Moravia, the scene of persecution, “ regarded himself, as it has been already stated, as possessing an assurance of being herein an instrument of God: and all counsels and orders to prevent him were futile. He returned often to this holy work in the midst of extreme dangers and miraculous deliverances†.”

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\* “ En un mot, il n'y eut pas de moyens qu'on n'employât pour leur arracher leur foi; jusqu'à ce qu'enfin le Seigneur fit sortir miraculeusement de ce pays d'oppression, tous ceux qui le cherchaient de tout leur cœur, et qui étaient disposés à abandonner leurs biens et même leur propre vie pour le suivre.” p. 327.

† “ Comme on l'a dit, il se tenait pour assuré d'être en cela un instrument de Dieu; et tous les avis et les ordres contraires étaient inutiles. Il retourna plusieurs fois à cette œuvre sainte au milieu de dangers extrêmes et de délivrances miraculeuses.” p. 354.

David Nitschmann wrote his own life, and gives a detailed account of his imprisonment, and “of the miraculous escape which the Lord vouchsafed to him\*.”

The younger Melchior

“was first kept for a long time without food, then bound so tight with cords, that blood issued from his mouth, nose, and skin; which left him, after his miraculous escape in 1725, in a feeble state of health to the end of his short but good life†.”

Many believers emigrated from Bohemia, in 1732, 1733, 1734.

“They experienced more than one marvellous deliverance, which, as well as the sufferings of those who were seized during their flight, cannot be read without emotion‡.”

Now some of these escapes and deliverances may be considered as “merely” extraordinary and marvellous, not properly miraculous: especially in the present day, when there is a tacit conspiracy to exclude miraculous faith, and that in the religious world as well as out of it; when, to secure this object, there is a common understanding, that as few things are to be acknowledged really miracles as possible; and when, to gain this end, definitions are employed, and conditions required, which would exclude miracles of the New Testament. But, though it might plausibly be urged,

\* “Sur la délivrance miraculeuse que le Seigneur lui accorda.” p. 328.

† “Fut d’abord privé de nourriture pendant long-temps, puis ensuite lié de cordes avec une telle force, que le sang lui sortait par la bouche, le nez et la peau; ce qui lui laissa, après la merveilleuse délivrance qu’il éprouva en 1725, une santé faible jusqu’à la fin de sa courte, mais bonne vie.” p. 331.

‡ “Ils éprouvèrent plus d’une délivrance merveilleuse qui, de même que les souffrances de ceux qui furent saisis dans leur fuite, ne peuvent se lire sans attendrissement.” tom. ii. p. 193.

that *some* of the deliverances referred to above were merely marvellous, not miraculous, it could not be that all were.

In the following instance, though to me it seems the readiest solution to call it miraculous, some might discern merely a marvellous interposition of Providence; nay, others, nothing but chance.

“ André Beyer was detained in prison at Kunewalde more than a year, and tortured in various ways, because he would not abjure his faith and his connexion with the Brethren. But when every effort failed, they determined to load him with chains, and to cast him into a deep and damp dungeon. On the day when this sentence was to have been put in execution, a brother and fellow-prisoner, David Fritsch by name, *unintentionally pushed the door of their prison, and the great chain, which was stretched across the door on the outside, gave way.* They opened the door, saw no sentinel, went home, took their wives and their children, one of them only six months old, and fled\*.”

Those who, in this instance, when the great chain gave way, at the moment when the prisoner unintentionally pushed the door, see nothing but what is accidental, or, at the utmost, nothing but what is merely extraordinary, must allow me, in the following instance, to maintain something decidedly miraculous. The account is Nitschmann's, already referred to.—

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\* “ *André Beyer fut tenu en prison à Kunewalde, au-delà d'un an, et tourmenté en diverses manières, parce qu'il ne voulait pas abjurer sa foi et ses relations avec les Frères ; mais comme tout fut inutile, on décida de le charger de chaînes et de le jeter dans un cachot profond et humide. Le jour où ce jugement devait être exécuté, un frère, nommé David Fritsch, qui se trouvait en prison avec lui, poussa sans dessein la porte de la prison où ils se trouvaient, et la grosse chaîne qui était tendue en dehors devant la porte, sauta. Ils ouvrirent la porte, ne virent point de sentinelle, se rendirent chez eux, prirent leurs femmes et leurs enfants, dont l'un n'avait que six mois, et s'enfuirent.*” Tom. i. p. 351.

“When all this investigation was over, they shut us up again all together, chained two and two: I however was ironed apart.

“One Thursday evening, I told my brethren that I had thoughts of leaving them that night. ‘And I too,’ instantly added David Schneider: ‘I mean to go with you.’ We had to wait till eleven. Not knowing how I should be able to get rid of my irons, I laid my hand upon the padlock which fastened them, to try and open it with a knife; and, behold, it was opened! I began to weep for joy, and I said to Schneider, ‘Now I see it is the will of God that we should go.’ We removed the irons from our feet, we took leave of the other Brethren in profound silence, and crossed the court to see if we could find a ladder. I went as far as the principal passage, which was secured by two doors; and I found the first opened, and the second also. This was a second sign to us that we were to go. Being once out of the castle we hung our irons on the wall, and we crossed the garden to reach my dwelling, where we waited a while, that I might tell my wife how she should proceed when I sent some one to fetch her\*.”

Here, the purpose of departing, expressed before

\* “Quand toute cette enquête eut pris fin, on nous renferma de nouveau tous dans une même pièce, enchaînés deux à deux; mais moi j’eus des fers à part.

“Un jeudi au soir, \* je dis à mes frères que je pensais les quitter cette nuit—‘Moi aussi,’ ajouta aussitôt David Schneider, ‘je veux aller avec toi.’ Il nous fallut attendre jusqu’à onze heures. Ne sachant comment je parviendrais à me débarrasser de mes fers, je portai la main au cadenas qui les retenait, pour essayer de l’ouvrir avec un couteau; et voilà il était ouvert. Je me mis à pleurer de joie, et je dis à Schneider: ‘A présent je vois que c’est la volonté de Dieu que nous nous en allions.’ Nous ôtâmes les fers de nos pieds, nous primes congé des autres frères dans un profond silence, et nous traversâmes la cour pour voir si nous pourrions trouver une échelle. J’allai jusqu’au grand passage, qui était fermé de deux portes; et je trouvai la première ouverte, et la seconde aussi. Ce fut pour nous un second signe que nous devions nous en aller. Une fois hors du château nous pendîmes nos fers à la muraille, et nous traversâmes le jardin pour nous rendre chez moi, où nous nous arrêtâmes un peu, pour dire à ma femme comment elle aurait à se conduire lorsque j’enverrais quelqu’un pour la prendre.’ pp. 333, 334.

“\* Nous rappelons que notre traduction est d’une scrupuleuse fidélité; nous donnons le récit tel quel, et nous laissons faire les réflexions aux lecteurs.”



the means of escape were known; the deliverance from irons without any human means; the doors of the prison found open; all contribute to invest the occurrence with a miraculous character. But, further, the evidence is *double*, throughout. *Two* prisoners express, beforehand, their intention of leaving the prison that night: *two* persons, both ironed, escape from their irons without mortal aid: *two* prison-doors are found open.

The deliverance of another of the Brethren, though less distinguished, perhaps, by supernatural or marvellous circumstances, is worthy of being here recorded. After the escape of the two former prisoners, their wives were commanded to send some one to fetch them back. David Heikel was sent; and, after some days, returning unsuccessful, and being imprisoned, he also escaped! The following is the narrative:—

“The judge instantly put him in prison, and told him that, for having favoured the escape of the two prisoners, he should be hanged. ‘That,’ he calmly answered, ‘is according as God wills it or not. Unless he please, it will not so be.’ They threw him into a cold and dark hole, where he remained three days without eating or drinking. Then they brought him, half dead with cold, before the judge; that, in his presence, he might declare what he knew of the two men that had escaped. On his still protesting that he knew nothing about them, they took him into a warmer apartment, where they gave him a morsel of bread such as they used to give to dogs, and some dirty water: he then heard them charge the keeper to watch him carefully. But that very circumstance appeared to him, he says, an invitation to flee” [possibly because he recollected the miraculous deliverance of Paul and Silas, after a similar charge had been given to the gaoler at Philippi]. “He gently opened the door, saw that the sentinels were so

placed that he might pass without being perceived, by a back door, into the garden, and thence into the village. He then passed through the village in the open day, took leave of some of the Brethren, set out speedily for Saxony, and arrived happily at Herrnhut\*.”

If this instance has nothing in it, in the strict sense of the term, miraculous, I choose rather to insert it, for the sake of believers whom it may interest, than to leave it out for the sake of escaping the cavils of mock professors.

2. Before passing on to some other instances of marvellous or miraculous experience in the records of the Brethren, it may here be proper to say a word of their practice of deciding, in some doubtful cases, by *lot*. This they did, on the principle that a reference to the lot was a reference to the will of God (as we know it was in the choice of Matthias, Acts i. 24—26). Their principle, says M. Bost, was

“to refer the decision of doubtful cases, where opinions are divided, to the lot, or rather, under this title, to the Lord himself †.”

\* “ Aussitôt le juge le fit mettre en prison, et lui déclara que pour avoir facilité l'évasion des deux prisonniers, il serait pendu. ‘C'est selon,’ répondit-il tranquillement, ‘c'est selon que Dieu le voudra ou non ; s'il ne le veut pas, il n'en sera rien.’ On le jeta dans un trou froid et sombre, où il resta trois jours sans manger ni boire. Ensuite on le conduisit à moitié mort de froid, devant le juge, pour y dire positivement ce qu'il savait des deux hommes qui s'étaient échappés. Comme il persévérait à protester qu'il n'en savait absolument rien, on le conduisit dans un appartement plus chaud, où on lui donna un morceau du pain qu'on donnait aux chiens, et de l'eau sale : puis il entendit qu'on recommandait au gardien de le surveiller soigneusement. Mais cela même lui parut être, à ce qu'il dit, une invitation à s'enfuir : il ouvrit doucement la porte, vit les sentinelles placées de manière qu'il put passer, sans être aperçu, par une porte de derrière dans le jardin, et de là dans le village. Puis il traversa le village en plein jour, prit congé de quelques frères, partit en hâte pour la Saxe et arriva heureusement à Herrnhout.” tom. i. pp. 334, 345.

† “—de remettre au sort, ou plutôt, sous ce nom, au Seigneur lui-même, la décision des cas douteux où les avis sont partagés.” tom. ii. p. 131.

Now a faith that regards a reference to the lot as a reference to the Lord himself is, whether you call it right or wrong, a miraculous faith; because it supposes a particular interposition, on the Lord's part, to make the lot decide properly. But we find every reason to conclude, in the case of the Brethren, that the practice was right and not wrong. A special blessing attended decisions thus come to. I believe it may be safely said, that, *without the lot, we should never have had the Moravian missions*. And, without the Moravian missions, we probably should never have had any missions whatever, that deserved the name, in the Protestant church. Add to this, that the manner in which the lot—when, in cases that seemed particularly doubtful, again and again referred to—again and again gave the *same* decision, was sometimes most wonderful: and the blessing that followed in abiding by this decision, even when it was that which commended itself the least to the natural judgment, most marked and signal.

On one occasion, for instance, it had been agreed to choose four out of twelve distinguished persons amongst the Brethren, for the peculiar exercise of certain functions in the church; and to make the selection by lot. The fourth choice fell upon a young person; Melchior Nitschmann, aged twenty-five,

“whose nomination was surrounded with extraordinary circumstances. He had at first been introduced to be drawn for with the others, on account of his eminent gifts; but his name having come forth once, they thought, as he was so young, they might submit him to the trial by lot, again. It came forth a second time. It seemed, even, according to the account of the historian whom we follow

in this matter (*Gedenktage*), that, even after the Lord had made this second declaration, they might subject this young Brother to a third drawing. ‘His name,’ says the historian, ‘having, nevertheless, again found its place among the twelve, without their being aware of it, and the little boy who drew the tickets having again named Melchior Nitschmann as fourth ancient, the Church was penetrated with profound astonishment: he, on the contrary, looked neither surprised, nor confounded, nor pleased; but satisfied himself with saying that he hardly knew how this could happen, unless it were that the Saviour took pleasure in having a very poor and a very wretched servant. The Church, knowing and highly esteeming him, far from making any objection, admired the superintending influence of God, and honoured him, from that moment\*,” &c.

I observed that a choice made thus by lot, against natural judgment, the lot repeatedly giving the same decision, was sometimes attended by a signal blessing. Now, then, mark the blessing in the present instance.

“Subsequently, Zinzendorf was able to give him such a testimony as this which follows. ‘Every way that he discharged his office of ancient, this saying of the Lord was seen to be fulfilled in him, ‘Whatsoever he doth shall

\* “Dont la nomination fut entourée de circonstances extraordinaires. On l’avait d’abord admis au tirage comme les autres, à cause de ses grands dons; mais son nom étant sorti une première fois, on crut pouvoir, à cause de sa jeunesse, le soumettre de nouveau au sort, il sortit une seconde fois; il paraîtrait même, d’après le récit de l’historien que nous suivons ici (*Gedenktage*), qu’on se permit, même après cette seconde déclaration du Seigneur, de soumettre ce jeune frère à un troisième tirage. Son nom, dit l’historien, s’étant pourtant retrouvé sans qu’on s’en doutât, parmi les douze, et le jeune garçon qui tirait les billets, ayant de nouveau nommé Melchior Nitschmann pour quatrième ancien, l’église fut pénétrée d’un étonnement profond; lui, au contraire, n’eût l’air ni surpris, ni confus, ni joyeux; mais il se borna à dire qu’il ne savait trop pourquoi telle chose arrivait, à moins que ce ne fût parce que le Seigneur prenait plaisir à avoir un serviteur bien pauvre et bien misérable. L’église, qui le connaissait et l’estimait à un haut degré, bien loin de faire aucune objection, admira les directions de Dieu, et l’honora, dès ce moment,” &c.—Tom. ii. pp. 6, 7.

prosper.' To appease divisions, to bring back those who had gone astray, to break up cabals, to awaken souls and lead them on, to exhort and rebuke, to inspire the trifling with godly sorrow, to console the repentant, to love the Brethren and devote his life to their service, was his daily work. His heart was inflamed in prayer, and his secret petitions never ceased to flow. In labour he was assiduous, to his Master obedient in all things, though peculiarly embarrassed and awkward in secular matters. He had a penetrating mind, and always knew how to use it, at proper seasons and in the proper place, in the most suitable manner, and with great modesty. With all this, he was free without levity, humble without meanness, compassionate without effeminacy, friendly without fawning, collected without affectation, quick without precipitance, poor without sloth, simple without folly, well-informed without pretending to know every thing. In a word, it was truly his endeavour to be, in this world, what the Saviour was himself\*."

No doubt the manner of choosing Nitschmann for the ministry would by many be deemed "enthusiastic." But would that all those who are "*regularly*" chosen, and who want neither "siquis," title, nor testimonials, were such as this

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\* " Dans la suite, Zinzendorf pouvait lui rendre le témoignage que voici : Dans toute la manière dont il remplissait ses fonctions d'ancien, on voyait s'accomplir cette parole du Seigneur : Il réussit dans toute ce qu'il entreprend. Apaiser des divisions, ramener des égarés, dissiper des cabales, réveiller et conduire des âmes, exhorter et reprendre, inspirer une tristesse selon Dieu aux âmes légères, consoler ceux qui se repentaient, aimer les frères et leur consacrer sa vie, c'était son œuvre de tous les jours. Il priaient avec un cœur brûlant, et il ne pouvait tarir dans l'oraison secrète. Il était assidu au travail, obéissant à son Maître en toutes choses, quoique extrêmement embarrassé et maladroit dans les affaires extérieures. Il avait l'esprit pénétrant, et il savait toujours l'employer, en temps et lieu, de la manière la plus convenable et avec une grande modestie. Avec cela il était franc sans légèreté, humble sans bassesse, compatissant sans mollesse, amical sans cajolerie, recueilli sans affectation, vif sans précipitation, pauvre sans paresse, simple sans être sot, riche en connaissances sans prétention à tout savoir ; en un mot, il cherchait vraiment à être dans ce monde tel que le Seigneur avait été lui-même."—p. 7.

simple weaver, whom the Lord appointed by lot ! We might not, then, have to see a proud establishment vailing her mitred turrets in the mire, for Antichrist to trample on !

Other instances of choosing the ministers of the church by lot were attended with a similar blessing.

“ One of these nominations might well surprise us, unless, as we may boldly say, a church which accomplished such extraordinary results, had acquired, by the wonderful fruits which it produced at this juncture, a claim that we should suspend our judgment on those of its actions which might seem unusual ; for the Brethren were neither ignorant nor light characters.—They had ventured to place, in the number of the females eligible for the functions of Ancient for the sisters, a young woman, by name Anne Nitschmann, (sister of the excellent Melchior Nitschmann,) aged only fifteen : and she was the person designated by the lot \*.”

This choice, too, appears to have been attended with a signal blessing.—Zinzendorf himself, also, was determined, by lot, in entering into holy orders.

“ Finally, after having submitted all to the Saviour, by means of the lot, which decided for the project, the Count set himself to accomplish it †.”

So, too, when a question arose about the appointment of bishops :

\* “ L’une de ces nominations étonnerait à juste titre, si comme on peut le dire hardiment, l’église qui faisait des choses si extraordinaires, n’avait acquis, par les fruits admirables qu’elle portait à cette époque, le droit qu’on suspende son jugement sur ceux des ses actes qui paraîtraient extraordinaires : car les frères n’étaient ni ignorants, ni légers.—On avait osé mettre au nombre des éligibles, pour les fonctions d’*ancienne* des sœurs, une jeune Anne Nitschmann, sœur de l’excellent Melchior Nitschmann, âgée seulement de quinze ans : et ce fut elle que le sort indiqua.”—pp. 120, 121.

† “ Enfin, après avoir soumis le tout au Sauveur, par la voie du sort, qui décida pour le projet, le comte y mit la main.”—p. 217.

“ After having, by means of the lot, placed the measure in the hands of the Lord, who authorized it, the Brethren had then only to look out, among themselves, for the individual whom they might consider most proper to receive the office of bishop. The choice, also sanctioned by lot, fell on David Nitschmann \*.”

Such, too, was the practice in the Conferences of the Ancients.

“ When, after having weighed all things maturely, and in the sincere desire of discovering the will of God, they still felt doubtful on any matter, they used to refer it to the immediate decision of the Lord, by consulting him by the lot †.”

And lastly, *the same course was pursued*, in determining to send forth THEIR FIRST MISSIONARIES.

“ Such were the proceedings of the present year ” (1731) “ with respect to this mission ” (that to St. Thomas). “ But the zeal of the Church was so tempered with prudence, that more than another year elapsed, before it took a decided course ; nor did it, even then, till, by means of the lot, it had consulted the Lord, who modified the enterprise.

“ In an assembly of the council of the Church, which had previously been held, they had at first subjected Leopold, only, to this trial ; and the lot had decided, that, for the time, he should not set out. But, as Dober did not the less persist in his wishes, the Count, who personally was quite of Dober’s mind, asked him, perceiving all the hesitation of the other Brethren, if he also would consent, in his own case, to refer the matter to the Lord,

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\* “ Après avoir remis la chose, par la voie du sort, entre les mains du Seigneur, qui l’autorisa, les Freres n’eurent donc plus qu’à chercher entre eux celui qu’ils croyaient le plus propre à recevoir la charge d’évêque. Le choix, également approuvé par le sort, tomba sur David Nitschmann.”—p. 233.

† “ Et lorsque, après avoir pesé toutes choses bien mûrement, et dans le sincère désir de rencontrer la volonté de Dieu, on avait encore des doutes sur quelque objet, on le remettait à la décision immédiate du Seigneur, en le consultant par le sort.”—pp. 8, 9.

by means of the lot. Dober answered, that so far as his own conviction was concerned, he had no need ; but that, with respect to the Brethren's, they might do according to their desire. They called upon him, therefore, to draw for himself, out of a certain number of lots which expressed different opinions ; and he drew that which said, ' Let the child go, the Lord is with him.' This put an end to all doubts and questions. Dober was installed in his new vocation, and Linner gave him the Church's benediction\*."

Such were the beginnings of the missions of the United Brethren. These undertakings, which the Lord has so signally blessed, and which the Protestant church has attempted, so largely, to imitate, turned, at their commencement, upon an appeal to the Divine will, to be miraculously manifested by disposing and ordering a decision by LOT.

The lot, however, was also referred to, in other matters of the highest importance. The very existence of the Church of the Brethren, as a separate community, turned upon the same thing.

\* " Voilà ce qui se passa, cette année, à l'égard de cette mission : mais l'église unissait à son zèle une telle prudence qu'il s'écoula encore plus d'un an, avant qu'elle prît un parti, et même alors elle ne le fit qu'après avoir consulté le Seigneur, par la voie du sort, qui modifia l'entreprise.

" Dans une assemblée du conseil de l'église, qui s'était tenue précédemment, on avait d'abord mis Leupold seul à cette épreuve : et le sort avait décidé que pour le moment, il ne partirait pas. Mais comme Dober n'en persistait pas moins dans son désir, le comte qui, pour sa personne, était entièrement de l'avis de Dober, lui demanda, en voyant toutes les hésitations des autres frères, s'il consentirait aussi, lui de son côté, à ce qu'on remit l'affaire au Seigneur, par la voie du sort. Dober répondit que pour sa conviction à lui, il n'en avait pas besoin, mais que pour celle des frères, ils pourraient faire ce qu'ils désireraient. On l'appela donc à tirer lui-même sur un certain nombre de billets qui exprimaient des avis différents, et il eut celui qui portait : ' Laissez aller cet enfant, le Seigneur est avec lui.' Cela mit fin à toutes les hésitations. Dober fut installé dans sa nouvelle vocation, et Linner lui donna la bénédiction de l'église."

—pp. 139, 140.



The Count, influenced perhaps by external circumstances, wished, at one time, though afterwards probably he cordially rejoiced that his desires had been opposed, to blend the Moravian Community with the Lutheran Church. Others, on the contrary, urged, that their existing constitution and discipline had been attended with such a blessing, that they could not abandon them.—

“ The Count, however, still pressed the point, and his rank as superintendant of the Church, and lord of the domain, connected with his transcendent gifts, gave such weight to his sentiments, that the Church agreed to refer, with him, the decision of this so solemn question to the Lord himself, by the method of the lot. Thus the Church of the Brethren and all its future destinies, its continuation or its extinction, were to depend on a yes or a no that should issue from the urn.

“ According to the ancient custom of the Brethren, they made two lots ; on the first of which they wrote, ‘ To them that are without law, be as if you were without law ; being not without law, since you are under the law to Christ ; but in order to gain them that are without law.’ The other was, ‘ Brethren, stand fast, and hold the traditions which ye have been taught.’ The Church prayed the Lord that he would graciously reveal to his own the purposes of his wisdom ; and we may suppose with what reverential expectation they saw a child, not four years old, bring out one of these two lots.... ‘ Brethren, stand fast, and hold the traditions which ye have been taught !’ —Such was the Lord’s decision !

“ Then, as one soul, and with a heart penetrated with thankfulness to God, the Brethren renewed, in a body, their covenant with the Lord ; and cordially promised him, to abide, from that time forth, without variation, in the same ecclesiastical constitution, boldly to employ themselves in the work of Christ, and to proclaim his Gospel throughout the world, and to all the nations to whom he should send them. The Count himself was charged with addressing

the church in a discourse upon the subject ; and he did so with extraordinary power and copiousness.

“ Perhaps it will excite astonishment, that the decision of so important an affair should have been referred to the lot. But it should be observed, that the thing was of a kind that might be proper, or not ; that the Brethren found not, in the Bible, any positive direction to determine them ; and that, in consequence, they were in this case left at liberty to act according to their principle, which is,” (the words have been already cited,) “ to refer the decision of doubtful cases, where opinions are divided, to the lot, or rather, under this title, to the Lord himself. Both parties being now satisfied and tranquillized, the Brethren, from that time, took, with perfect resignation, the obloquy to which the novelty of their institutions and the hatred of the world exposed them. From that time, also, they continued to labour in their work with courage, and with reliance on the Lord’s help, without suffering any thing to turn them aside ; being persuaded that the plan which they had adopted was that which it pleased the Lord they should follow\*.”

Thus, while a reference to the lot, on such occa-

\* “ Cependant le comte insistait encore, et sa qualité de préposé de l’église et de seigneur du lieu, jointe à ses dons éclatants, donnaient un tel poids à son avis, que l’église consentit à remettre, avec lui, la décision de cette question si solennelle, au Seigneur lui-même par la voie du sort. Ainsi l’Eglise des Frères et toutes ses destinées futures, son existence ultérieure ou son anéantissement, allaient dépendre du oui ou du non qui sortirait d’une urne.

“ Conformément à l’ancien usage des Frères, on fit deux billets, sur le premier desquels on écrivit : ‘ *A ceux qui sont sans loi, soyez comme si vous étiez sans loi ; non que vous soyez sans loi, puisque vous êtes sous la loi de Christ, mais afin de gagner ceux qui sont sans loi.* ’ L’autre billet portait : ‘ *Mes frères ! demeurez fermes et retenez les enseignements que vous avez appris.* ’ L’église se mit en prières pour demander au Seigneur de vouloir bien faire connaître aux siens l’intention de sa sagesse : et l’on conçoit dans quelle solennelle attente elle vit un enfant au-dessous de quatre ans sortir l’un de ces deux billets. . . . .

“ ‘ *Mes frères ! demeurez fermes, et retenez les enseignements que vous avez appris ! . . . . .* ’ Telle fut la décision du Seigneur !

“ Alors, comme une seule âme, et le cœur pénétré de reconnaissance envers Dieu, les Frères renouvelèrent ensemble leur alliance avec le Seigneur, et lui promirent avec effusion, de persévérer désormais sans varier dans cette constitution, de s’employer courageusement à l’œuvre de Christ, et d’annoncer son Evangile par tout le monde, et à toutes les nations vers lesquelles il les enverrait. Le comte lui-même fut chargé

sions, proves the *belief* of the Brethren, that the Lord would, in an extraordinary manner, interpose to direct the lot aright, the success of this reference, and the blessing which attended it, prove their belief correct. It is to be observed, however, that the Brethren do not appear to have appealed to the lot precipitately and promiscuously, on all occasions alike: but only in difficult emergencies, when they specially needed direction, and that with all seriousness, and with due solemnity of preparation.

3. Connected with this mode of decision, was that by *particular texts*, generally those contained in the Daily Texts of the Brethren. Here, again, when the reader comes to see the course adopted, he will perceive a reference to some supernatural interposition on the part of the Most High: for when, in addition to the general light and instruction vouchsafed to us in God's word, we look for particular monitions or encouragements in particular cases of which that word says nothing expressly, and this by a coincidence of a text, that has been chosen for a certain day long before, with some business that happens to be in hand upon that day, this can only be by looking for some particular pre-appointment and pre-arrangement

d'adresser à ce sujet un discours à l'église; et il le fit avec une force et une abondance extraordinaires.

“ Peut-être sera-t-on étonné que la décision d'une affaire de cette importance ait été remise au sort; mais on doit remarquer que la chose était de nature à pouvoir avoir lieu, ou ne l'avoir pas; que les Frères ne voyaient dans la Bible aucune instruction positive qui pût les déterminer, et que par conséquent ils pouvaient sans scrupule agir ici suivant leur principe, qui est de remettre au sort, ou plutôt, sous ce nom, au Seigneur lui-même, la décision des cas douteux où les avis sont partagés. Satisfaits maintenant et tranquilisés de part et d'autre, les Frères acceptèrent dès lors avec une entière résignation l'opprobre auquel les exposaient la nouveauté de leurs institutions et la haine du monde. Dès lors aussi ils continuèrent à travailler à leur œuvre avec courage et dans la confiance en l'assistance du Seigneur, sans se laisser

on the part of the Lord, out of the ordinary course of his government, and therefore possessing a supernatural character. And when we not only look for this, but find it to be so; when we meet with the coincidences looked for, when we act upon them, and, in so acting, constantly find a blessing; this is not a natural, or ordinary, but a supernatural and miraculous experience. Yet such has been the experience of the United Brethren.

The disposition of the Brethren to note particular texts, as falling out in connexion with the events of particular days on which they occurred, may be observed in some instances which, though striking, may not be thought marvellous. Thus, after successfully preaching the Gospel to the Blacks of St. Thomas, under very discouraging circumstances, just after their first arrival on the first mission,

“The Brethren, who were always fond of observing the coincidences of the daily texts with the events of the day, remark that this memorable day was the third of the four Sundays in Advent, for which the Gospel in the Lutheran Church,” (and also in the Church of England,) “is a portion of Matt. xi., containing the words ‘the poor have the gospel preached to them\*.’”

Other cases, however, are more striking. For example, when a report had been brought to Herrnhut by Count Zinzendorf, of some encouraging circumstances which seemed to mark an opening for this mission to the Negroes,

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détourner par quoi que ce fût; persuadés que le plan dans lequel ils étaient entrés, était celui que le Seigneur voulait qu'ils suivissent.” pp. 130, 131.

\* “Les Frères, toujours attachés à remarquer les coincidences des textes journaliers avec les événements du jour, observent que ce jour mémorable était le troisième des quatre Dimanches de l’Avent, qui a pour Evangile dans l’église Luthérienne la portion de Matthieu XI, où se trouvent ces mots: ‘L’évangile est prêché aux pauvres.’” p. 149.

“ His statement produced, in Leonard Dober and Tobias Leopold, two young Brethren full of life and courage,” (they have been already referred to,) “ a lively desire to go and preach the Gospel of Jesus Christ. They were intimate friends, but they did not open their minds to one another that day. The next morning, Dober, still feeling the impulse which had occupied him, and kept him awake all night, but uncertain as to the nature of the feeling, and suspecting that it might be some vain thought, opened, *as if he would thus seek counsel of the Lord*, the text-book which he had at hand, and there found these words, ‘ It is not a vain thing for you, because it is your life,’ &c. (Deut. xxxii. 47.) These words greatly strengthened his persuasion and restored his courage\*.”

I must continue the narrative, though at the risk of anticipating what I have to say on another part of the Brethren’s experience.

“ It was at that time his custom to converse every evening, and that often till midnight, with Tobias Leopold, on the manner in which the day had been passed, and then to pray with him. As this was the individual that he had especially thought of in selecting a fellow-labourer, he communicated his views to him, having determined, if he consented, to consider the matter decided as far as he himself was concerned, and then to communicate it to his ecclesiastical superiors. What was his joy, when Leopold informed him that he felt the same desire to visit the slaves of St. Thomas; and that the only fellow-labourer that he, too, had been able to think of, was his friend! †”

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\* “ Son récit produisit chez Léonard Dober et Tobie Leupold, deux jeunes frères pleins de vie et de courage, un vif désir d’aller annoncer la bonne nouvelle de Jésus-Christ. Ils étaient intimes amis; mais ce jour-là ils ne se dirent rien de ce qui se passait dans leur âme. Le lendemain matin Dober sentant toujours en lui l’impulsion qui l’avait occupé toute la nuit, et qui ne lui avait guère laissé de repos, incertain sur la nature de ce sentiment, et dans le doute si ce ne serait pas quelque vaine pensée, ouvrit, comme pour consulter ainsi le Seigneur, le livre de textes qu’il avait sous la main, et y trouva ces mots: ‘ Ce n’est pas une parole qui vous soit proposée en vain, mais c’est votre vie, etc.’ Ces mots affermi- rent beaucoup sa persuasion et lui rendirent le courage.” p. 135.

† “ Il avait coutume, à cette époque, de s’entretenir tous les soirs, et

The unmarried Brethren used to go, at certain times, through the streets of Herrnhut singing hymns.

“ One evening, when Dober and Leopold were thus passing along, singing, in company with their brethren, by the open part of the town, (*sur la place*,) as the troop approached the house of the Count, he came forward into the midst of them with Schæffer, a minister of the Gospel, then on a visit at Herrnhut, and said to him, though, as yet, entirely ignorant of the thought of the two Brethren, ‘ Behold, Sir, amongst these Brethren, future missionaries to St. Thomas, Greenland, Lapland, &c.’ These few words, uttered by the Count with the tone of full assurance of faith, increased, still farther, our Brethren’s joy, and they determined to communicate confidentially to the Count the purposes of their hearts \*.”

At Copenhagen, two of the missionaries, preparing to set forth, met with great discouragements.

“ In the midst of all these discouragements, the Brethren remained unmoveable. Nitschmann declined the proposal made to him by Dober, to return to Herrnhut and leave him to set out alone; and, in the failure of all human aid, they held the more steadily to Him who made the heavens and the earth. One day, when they were particularly depressed, they found the following words in the Text-book: ‘ Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?’ which

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souvent jusqu’à minuit, avec Tobie Leupold, sur la manière dont le jour s’était passé; puis de prier avec lui. Comme c’était en outre à lui qu’il avait pensé en se choisissant en lui-même un compagnon d’œuvre, il lui communiqua son idée, résolu s’il y consentait, de regarder la chose comme décidée quant à lui-même, et de la communiquer alors à ses supérieurs ecclésiastiques. Quelle ne fut pas sa joie lorsqu’il apprit de son ami qu’il éprouvait le même désir d’aller chez les esclaves de Saint-Thomas, et qu’il n’avait pu non plus penser à un autre compagnon d’œuvre qu’à son ami !” pp. 135, 136.

\* “ Un soir que Dober et Leupold passaient ainsi, dans la compagnie de leurs frères, sur la place, en chantant, la troupe approchant de la maison du comte, celui-ci s’avança au milieu d’eux avec le ministre

restored them to full assurance that God would infallibly finish what he had begun\*.”

Should an objector feel disposed to treat with contempt this practice of expecting direction or encouragement from particular texts, let him remember, that the question is not, at present, respecting our opinions, but respecting the opinions of the United Brethren. And it is worthy of remark, how their missions to the heathen, so highly blessed of God, and so much better conducted than any others, had their origin amidst such references to texts and to the lot, as some directors of modern missions would deem contemptible. But—“Ye are they which justify yourselves before men!”

4. Another point, in the miraculous experience of the United Brethren, lies in *presentiments, impressions on the mind, and inward impulses*; often felt by them, independent of the general teachings of God's word, and that of the Holy Spirit connected therewith; and therefore, in their character, particular, extraordinary, and supernatural. Such

Schæffer, alors en visite à Herrnhout, et lui dit, sans rien savoir encore de la pensée des deux frères : ‘ Monsieur, voici parmi ces frères des missionnaires futurs pour Saint-Thomas, le Grønland, la Laponie, etc.’ Ce peu de mots que le comte prononça du ton d’une ferme assurance de foi, ajouta encore à la joie de nos frères qui prirent la résolution de faire connaître au comte, mais en confidence, les pensées qui se mouvaient dans leurs cœurs.” p. 136.

\* “ Au milieu de tous ces sujets de découragement, les frères restèrent inébranlables. Nitschmann n’accepta point la proposition que lui fit Dober de retourner à Herrnhout pour le laisser partir seul, et tout secours humain leur manquant, ils s’en tinrent d’autant plus fermement à Celui qui a fait la terre et les cieux.

“ Un jour qu’ils étaient particulièrement abattus, ils trouvèrent ces paroles dans le livre de texte : ‘ Il a dit, et ne la fera-t-il point? Il a parlé, et ne le ratifiera-t-il point?’ qui leur rendirent la parfaite certitude que Dieu achèverait infailliblement ce qu’il avait commencé.” p. 145.

impulses, impressions, and presentiments, we find them attentively noting, sedulously recording, and faithfully acting upon, with a great attendant blessing.

“As soon as the two brethren, the Neissers, were settled in their new residence, Christian David, fully persuaded that the inclination, which urged him, again and again, to repair to Moravia and Bohemia, was an impulse from God, went in search of new Brethren in those countries. ‘He was employed,’ as an historian of that period relates in familiar terms, ‘at the beginning of 1723, in boarding the hall of the Count’s house at Bertholdsdorf, and had only half finished it, when suddenly he left on the spot his adze and rule, and returned bareheaded, a distance of seventy leagues, to the three other brethren, the Neissers, that he had left at Sehlen \*.’”

Here, as a caution to my younger friends, it may be proper to observe that the Christian David, who took this extraordinary and sudden step, was no light and unstable professor; but a believer of deep experience, stedfast faith, and exemplary constancy in the ways of God. What he did, then, on a Divine impulse, and with a success and blessing, in the result, which owned the procedure as of God, is no authority for flightiness and self-willed inconstancy in the young and undecided.

The missionaries, again, of whom we have already spoken, met with every discouragement on

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\* “Aussitôt que les deux frères Neisser furent établis dans leur nouvelle habitation, Christian David, pleinement persuadé que le besoin qui le pressait toujours de nouveau de se rendre en Moravie et en Bohême, était une impulsion de Dieu, alla chercher de nouveaux frères dans ces pays. ‘Il était occupé,’ raconte familièrement un historien de cette époque, ‘au commencement de 1723, à planchier la salle de la maison du comte à Bertholdsdorf, et n’en avait encore fait que la moitié, lorsque tout d’un coup il laisse là sa hache et sa règle, et retourne, sans chapeau, à soixante et dix lieues de là, vers les trois autres frères Neisser qu’il avait laissés à Sehlen.’”—Tom. i. p. 321.



their way to the sea coast, where they were to embark. Various objections were urged; an individual, the Countess of Stollberg, was the only person who gave them any comfort or encouragement: they were told terrible stories about the cruelty of the Cannibals, and their rancour against Europeans: Dober, however,

“used to answer, that he himself was astonished, when he thought upon his project; *but that he could not help following the impulse which he felt, and obeying therein the will of God\*.*”

The impulse sometimes came in the form of a strong presentiment, which, when felt, was acted upon. This presentiment was particular, and not such as could be derived from the general declarations of Scripture: as, for instance, when the foundations of the future settlement of Herrnhut were laid upon a hill, which was considered perfectly unfit to build upon, because it wanted water. The blessings, which followed this establishment, are well known to all persons acquainted with the Brethren’s history; and the presentiment itself was felt against hope. Heitz, the steward, writes to Count Zinzendorf,

“My lady” (the Countess) “recommended the hill behind the village, where the water is excellent. I preferred the other hill, where the high road passes, because the soil is better. So also my lady thought; but she objected that there was no water, nor even a likelihood of finding any. I said to her, *God can give it*, and took my leave.—Mr. Marche was of my opinion †.”

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\* “Dober avait coutume de répondre qu’il était étonné lui-même, quand il pensait à son projet, mais qu’il ne pouvait s’empêcher de suivre l’impulsion qu’il éprouvait, et d’obéir en cela à la volonté de Dieu.” Vol. ii. p. 142.

† “Madame proposait la colline derrière le village, où l’on trouve d’excellente eau; je préférais l’autre colline par où passe la route, parce

Afterwards, by a morning mist, Heitz was led to hope that his expectation was well founded. He adds,

“I was alone, and with burning tears I lifted up my heart to God, to lay before him the misery and the wishes of these good people,” (the settlers, Christian exiles from Moravia,) “and also to beseech him to prevent our doing any thing contrary to his will. Yet I felt an enlargement to say to the Lord, ‘On this spot will I build in thy name the first house to thine honour\*.’”

Heitz’s presentiment, that water would be found, proved correct.

“‘While the three brothers,’ says he, ‘were busy with their building, I began to sink the well. But the lookers on laughed at this undertaking, even more than at that of the house: and said, that if it had been possible to get water on this spot, it would have been built upon from the beginning of the world; and that the water would not have waited, to come there, for the arrival of Count Zinzendorf’s steward. After having employed two men on this work for a fortnight, there still was no water, and the workmen wanted to go. I told them to work on, and that I would pay them. They answered, that there was no water nevertheless, and that every body laughed at them. I then answered them, that if, in the course of this third week, they found none, we would set about something else. They then returned to the work, and from Monday evening they came to wet flint; this went on during Tuesday; and on Wednesday, the fourth of November, we had water in

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que le terrain y est meilleur. Madame le pensait aussi; mais elle objectait qu’il n’y avait point d’eau, ni même de probabilité d’y en trouver. Je lui dis: *Dieu peut en donner*, et je la quittai.—M. Marche pensa comme moi.” Vol. i. p. 263.

\* “J’étais tout seul, et j’élevai mon cœur à Dieu avec des larmes brûlantes, pour lui exposer la misère et les desirs de ces bonnes gens, et pour lui demander aussi de ne nous rien laisser faire qui fût contraire à sa volonté. Mais je sentis la liberté de dire au Seigneur: *C’est ici que je bâtirai en ton nom la première maison à ton honneur.*” Ibid.

abundance. M. Marche wrote me a letter of congratulation \*."

As many buildings advance, from their foundations to their top stones, to the sound of oaths, blasphemy, and execrations, so the building of the town of Herrnhut, the centre and source of so many blessings both to the Brethren, to Christendom, and to the heathen, proceeded to sounds of prophecy.

"Marche was continually predicting that the glory of God should there be seen †."

And shortly after a house was erected, Dr. Schæffer

"used, in preaching, these memorable words: 'that one day, according to his inmost conviction, God would on those hills kindle a light, which should shine through all the country ‡.'"

Heitz,

"in his presentiments concerning this house, had wished to assist in raising its first upright, and to drive its first nail§."

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\* " 'Pendant que les trois frères,' dit-il, 's'occupaient à finir leur construction, je commençai à faire creuser le puits; mais ceux qui voyaient cette entreprise, s'en moquaient encore plus que de celle de la maison, et disaient que si on avait pu avoir de l'eau en cet endroit, on y aurait bâti depuis le commencement du monde, et que l'eau n'aurait pas attendue pour y venir, l'arrivée de l'intendant du comte de Zinzendorf. Après avoir fait travailler deux hommes à cet ouvrage pendant quinze jours, il ne venait encore point d'eau; et les ouvriers voulaient s'en aller. Je leur dis de travailler encore; que je les paierais. Mais ils me répliquaient qu'également il ne venait point d'eau, et que tout le monde se moquait d'eux. Alors je leur répondis que si, dans le courant de cette troisième semaine, ils n'en trouvaient point, nous nous mettrions à quelque chose d'autre. Ils se remirent donc à l'ouvrage et dès le Lundi soir on trouva du caillou humide; cela continua le Mardi; et le Mercredi 4 Novembre, nous eûmes de l'eau en abondance. M. Marche m'en écrivit un billet de félicitations.'" pp. 266, 267.

† "Marche annonçait toujours qu'on y verrait la gloire de Dieu." p. 267.

‡ "—se servit, dans sa prédication, de ces paroles mémorables: 'Qu'un jour, suivant sa conviction intime, Dieu allumerait sur ces collines une lumière qui resplendirait par tout le pays.'" Ibid.

§ "—dans les pressentiments qui l'occupaient sur cette maison, avait voulu aider à en dresser la première colonne, et y planter le premier clou." p. 268.

Some emigrants, arriving when there were but three houses built, thought the place extremely small,

“because Christian David had always spoken to them of it, as if they were founding a town\*.”

He spoke of it prophetically, as what it was to be; and never were godly anticipations more fully accomplished in the result.

“These Brethren arrived at an extraordinary moment; and, generally speaking, this twelfth of May has ever been most remarkable in the history of the Brethren: partly because, afterwards, many important things occurred on the same date, which caused Zinzendorf to call it the critical day; partly because of the striking coincidences which took place on that concerning which we are now speaking, and because of the presentiments with which it was filled †.”

Again;

“Very late in the evening,” (of July 2d, 1727,) “Schwedler, returning thence to his home, knelt down upon a hill over against Herrnhut, and blessed this place with surprising tenderness, and as it were by a particular presentiment; for he never saw it again ‡.”

Afterwards, when the Missionaries were approaching the scene of their future labours, where conflicts and trials awaited them, they felt a presentiment of what was to befall them.

“We must not then be surprised if, in coming in sight

\* “—parce que Christian David leur en avait toujours parlé comme d'une ville que l'on fondait.” p. 340.

† “Ces Frères arrivaient dans un moment singulier; et en général ce 12 Mai est resté très-remarquable dans l'histoire des Frères, soit parce que dans la suite il se passa à la même date plusieurs choses importantes, ce qui le fit appeler, par Zinzendorf, le jour critique, soit par les coincidences frappantes qui eurent lieu dans celui dont nous nous occupons et par les pressentiments dont il fut rempli.” pp. 340, 341.

‡ “Le soir Schwedler s'en retournant fort tard chez lui, s'agenouilla sur une hauteur devant Herrnhout, et bénit cet endroit avec une effusion étonnante, et comme par un pressentiment particulier; car il ne l'a jamais revu.”—Tom. ii. p. 12.

of St. Thomas, they felt, as it were, an extremely painful presentiment. It was justified by the result\*."

Again, when Dober was informed of the arrival of fourteen Brethren and four Sisters at Saint-Croix,

"this news gave him more uneasiness than joy, for he foresaw at once the sad conclusion of this enterprise\* ;"

which was, that ten of the party died in the first few months, and others afterwards, and the colony was broken up: a result of such a kind, that even a general presentiment of it, surely, could hardly be felt except from some particular communication, especially as a subsequent attempt was fully successful.

But, perhaps, amongst all the presentiments, or premonitions, recorded in the volumes before us, none is more remarkable than one felt by Count Zinzendorf himself.

"In the course of this same journey, a very remarkable circumstance befel him. Having staid, one day, with a Count of his acquaintance, and having, according to custom, continued the conversation very far on in the night, he prepared to retire to rest: but a singular presentiment impelled him instantly to continue his journey. Having thereupon consulted the Lord in prayer, he was confirmed in this feeling; he took his leave of the Count, had his horses put to, and had scarcely set out, when the ceiling of the room where he was to have slept fell in! The Count, in whose house this took place, retained a deep impression of the occurrence; and Spangenberg, who re-

\* "Il ne faut donc pas s'étonner si à la vue de Saint-Thomas, ils éprouvèrent comme un presentiment extrêmement douloureux; la suite l'a justifié." p. 147.

† "Mais cette nouvelle donna à Dober plus d'inquiétude que de joie, car il prévit aussitôt la triste fin de cette entreprise." p. 155.

lates the fact, had himself seen both the individual and the room\*.”

In one instance the impression conveyed to the mind assumed the character of a remarkable coincidence. This was on an occasion, when the Spirit of grace and supplication was largely poured out on the congregation at Herrnhut; and the observable circumstance is, that two ancients of the congregation, who were then at a great distance †, and knew not what was going forward, did nevertheless experience peculiar emotions at the time, drawing their hearts towards the church from which they were separated, and which was praying for them. The Church's account is to the following effect:—

“ We prayed God with full assurance of faith, that he would also bless our two ancients, Christian David and Melchior Nitschmann, who were then absent with a good intention, and that he would condescend to bring them into communion with us, and to make them taste something of what we ourselves were experiencing ‡.”

Shortly after follows the account of what the Ancients felt.—

\* “ Il lui arriva dans ce même voyage une chose bien remarquable. S'étant arrêté un jour chez un comte de ses connaissances, et ayant prolongé comme de coutume la conversation fort avant dans la nuit, il se disposait à aller prendre son repos; mais un pressentiment singulier le poussa à continuer à l'instant son voyage. Ayant consulté là-dessus le Seigneur par la prière, il fut fortifié dans son sentiment; il dit adieu au comte, il fait atteler, et à peine est-il parti, que le plafond de la chambre dans laquelle il devait coucher s'éroule. Le comte chez qui cela s'était passé, en a conservé une impression profonde, et Spangenberg qui rapporte ce fait, a vu lui-même et cette personne et l'appartement en question.” p. 243.

† “ Dans un grand éloignement.” p. 44.

‡ “ — nous le priâmes avec certitude de foi qu'il voulût bien bénir aussi nos deux anciens, Christian David et Melchior Nitschmann, absents dans une bonne intention, et qu'il daignât les attirer dans notre communion, et leur faire goûter quelque chose de ce que nous éprouvions.” p. 24.

“ When Christian David and Melchior Nitschmann returned, on the twenty-eighth of August, they forthwith asked us what we had been doing on the thirteenth, in the forenoon : for that they were then at Sablat, in the orphan-house ; that at ten o'clock they felt themselves in an extraordinary manner moved to pray : that they ascended to an upper apartment, and cast themselves down before the Saviour ; and that, there, they had been penetrated with an unusually tender remembrance of the Church at Herrnhut, which had caused them to shed floods of tears : that they had never felt so happy in all their lives ; and that they had asked one another what their Church could be doing, and whether it had any idea of the grace then vouchsafed to them : (now we have seen that, at this very moment, it was praying for them !)—Their astonishment and their joy were the more lively, when they were told the great things which had taken place \*.”

Spiritual emotions, experienced either by the two absent brethren or by the church, might in themselves not be deemed extraordinary ; and worldly people would explain them away, as mere excitement. But a *coincidence* of such emotions, in the two parties separated from one another, without any mutual understanding by natural means, is a thing above explanation, or solution upon natural principles, and must be regarded as supernatural and miraculous.

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\* “ Lorsque Christian David et Melchior Nitschmann revinrent, le 28 Août, ils nous demandèrent aussitôt ce que nous avions donc fait le 13, avant midi ? Qu'ils étaient alors à Sablat, dans la maison des orphelins ; qu'à dix heures ils s'étaient sentis poussés extraordinairement à la prière ; qu'ils étaient montés au grenier, s'étaient prosternés devant le Sauveur ; et que là ils avaient été pénétrés d'un souvenir étonnamment doux de l'Eglise de Herrnhout, qui leur avait fait verser des torrents de larmes. Qu'en leur vie ils ne s'étaient sentis si heureux, et qu'ils s'étaient demandé ce que faisait leur église, si elle se doutait bien de la grâce qui leur était donnée ? (Or nous avons vu que, dans ce même moment, elle priait pour eux !)—Leur étonnement et leur joie furent d'autant plus vifs, quand on leur reconta les grandes choses qui venaient de se passer.”  
p. 25.

Another coincidence, which we find elsewhere recorded, is the following.

“The Minister, also, Schæffer, delivered a discourse which made a lively impression, and in the course of which an occurrence, remarkable enough, took place. While he was speaking, with power, concerning the victory over sin, which faith gives the true Christian, a strange preacher circulated through the congregation, as an objection, these words of Scripture, ‘A just man falleth seven times.’ (Prov. xxiv. 16.) Schæffer, who had not heard him, was led nevertheless to handle this very objection in a triumphant manner, which caused great admiration among the people\*.”

One other coincidence seems striking, and I will venture to mention it. It is on record, that a remarkable improvement took place in the evangelical experience of Zinzendorf, and a great increase in his love to the Saviour as well as a great enlargement of his communion with Him, upon an occasion that may by some be thought inadequate and even trifling; namely, when, some papers having been burnt, a small portion, that had escaped the fire, was afterward found.

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\* “Le ministre Schæffer vint aussi tenir un discours qui produisit une vive impression, et pendant lequel il se passa une chose assez remarquable. Comme il parlait avec force de la victoire que la foi donne au vrai Chrétien sur le péché, un predicateur étranger fit circuler au milieu de la foule, comme objection, ces mots de l’Ecriture, que ‘le juste pèche pourtant sept fois le jour.’ (Prov. xxiv. 16.) Schæffer qui ne l’avait pas entendu se trouva cependant traiter cette même objection d’une manière victorieuse, ce qui causa un grand étonnement parmi le peuple.” p. 12.

I am not aware that the Brethren were chargeable, on the whole, with extravagant views on the subject of Christian perfection, even if particular expressions may be cited against them. The consciousness of remaining corruption, in the believer, should never lead, to a compromise with sin; and it is to be feared that the low state of faith, and of religious experience, amongst ourselves, has led us too far to sink the standard, which the Brethren may be thought, by some of us, to have raised too high.



" An event, insignificant in appearance, seems to have answered the purpose of fully developing his ideas on this subject : and it appears to have been considered important, as the historians of the Brethren uniformly relate it when they come to this epoch of their history. The Count having caused some papers to be thrown into a stove, they afterwards found, amongst the cinders, a small portion of a leaf, that had escaped the fire, on which was written ' the daily word ' of Feb. 24, ' He shall choose our inheritance for us, the excellency of Jacob whom he loved : ' and beneath were added these two lines of an old Lutheran hymn :

' Shew us where our election stands,  
Graven on thy two pierced hands \*.' "

That this discovery led to an affecting and pious conversation amongst the Brethren, upon the sufferings and the wounds of Jesus, and that there followed an enlargement of their views upon this subject, together with an entire alteration in their style of preaching, which led them to date from that moment the commencement of the happiest times of their church, and of the blessings of which it became the instrument in a multitude of places in the four quarters of the world, may not be thought a marvellous circumstance, even by those who would call it an interesting one. But it strikes me that this occurrence of finding the unconsumed morsel of paper, ought to be

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\* " Une évènement extrêmement petit en apparence paraît avoir servi à faire éclore entièrement ses idées sur se sujet ; et il semble qu'il fut jugé important, puisque les historiens des Frères ne manquent guère de le raconter quand ils en viennent à cette époque de leur histoire. Le comte ayant fait jeter quelques papiers dans une poêle, on retrouva dans les cendres une petite portion de feuille intacte, sur laquelle était écrit la parole du 24 Février : ' Il nous a choisi un héritage, la gloire de Jacob, qu'il chérit.' Et au-dessous on avait adjouté ces deux vers d'un vieux cantique Luthérien : " Fais-nous voir notre élection—Sur tes deux mains percées." pp. 85, 86.

viewed in connexion with another circumstance, to which, if we may be allowed the conjecture, it seems not impossible that the Lord Jesus, who orders all things in the Church, meant it to correspond. When Zinzendorf himself was but a little child, he adopted an infantine but affecting method of declaring his early love to Christ.

“When four years old, he used to write assurances addressed to his Saviour, to express to Him the love he bore Him; and he used to throw them out of the window, feeling certain that *He would not fail to find them* \*.”

Now may we not view these two circumstances together? The CHILD throws his little notes to the winds of heaven, to be borne to the Saviour of children, and to testify of the love which that gentle and gracious Saviour had Himself begun to kindle in his bosom. The MAN receives a note from the same Saviour, in the paper found, testifying of His love in return; a note which comes, like an angel bringing gifts, a light bearer of a weight of blessings. I know not whether the Brethren themselves, whose writers so particularly record these two occurrences, are at all accustomed to view them thus in connexion. The connection to me appears striking. The mutual reference of the two gives to each a more affecting character. Without claiming for the coincidence the title of miracle in its highest sense, I could not refrain, amongst other coincidences, from mentioning it. If any reader deem it unimportant, I will only beg him to pass on without giving it a

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\* “A l'âge de quatre ans, il écrivait des mots de billet à son Sauveur pour lui exprimer son amour; et il les jetait par la fenêtre, dans la confiance qu'il saurait bien les trouver.”—Tom. i. p. 273.

place in the argument ; and let not the unbelieving scoff.

5. In connexion with premonitions, presentiments, and coincidences, we are naturally led to notice actual *prophecies*, or *predictions*. Of these, the history of the Brethren is not wanting in examples : and the events which fulfilled them are matters of record. For instance, it is related of George Joeschke, of Sehlen, who had a son, in his old age, to whom he was tenderly attached, that

“ When, in 1707, he saw his end approaching, wishing to confer on this child and on his nephews his last blessing, he assembled them round his bed, and, once more, solemnly exhorted them to abide faithful to Jesus, as they had been taught to know him, even to death : shewing them that they ought to cleave to him with all their soul ; and that then they would see a great deliverance ; for God, said he, hears the prayers of his elect, who cry day and night to him. ‘ It is true,’ added he, ‘ that our liberty is extinct : the greater part of our descendants are gradually surrendering themselves to the love of the world, and are become a prey to Popery : as far as appearances go, the cause of the Brethren is lost.—But, my children, you will see it ; there will come a deliverance for the remnant that are left. Whether it will take place in Moravia, or whether you will abandon this Babel, I know not ; but I am certain that this will no more be long delayed. I incline to think that you will emigrate, to find a place where you can serve God without fear, according to his Word. When the time for it shall come, be prepared, and beware of being the last, or of staying behind : remember what I have already said to you.—To conclude, I commend to you this little one, my only child ; I particularly commend him to thee, Augustine. He, also, must belong to Jesus. Do not lose sight of him ; and, *when you emigrate, take him with you*\*.”

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\* “ Lorsqu’en 1707, il vit approcher sa fin, désirant donner à ce petit

This occurred, as we have seen, in 1707. The emigration took place in 1722. One of the party, about to set out when they had heard of a safe retreat, remembered the young Joeschke, now eighteen years old, whom his aged father had so earnestly commended to their care.

“He remembered his last words, and all that he had foretold; and, seeing how marvellously these events were now coming to pass, he reminded Augustine of his engagement\*.”

The young man accompanied them in their emigration.

While on this subject, I must be pardoned if I cannot pass over an incident, in which the principal character is a child of eighteen months. Another of Zinzendorf's children lay dying.

“When, the day before its death, this child was suffering greatly, the little Charity, then eighteen months old, took

enfant et à ses neveux sa dernière bénédiction, il les rassembla autour de son lit, et les exhorta encore une fois solennellement à rester fidèles jusqu'à la mort à Jésus, tel qu'ils avaient appris à le connaître; leur montrant qu'ils devaient s'attacher à lui de toute leur âme, et qu'alors ils verraient une grande délivrance; car Dieu, dit-il, exauce la prière de ses élus qui crient à lui jour et nuit. ‘Il est vrai,’ ajouta-t-il, ‘que nôtre liberté est anéantie; la plupart de nos descendants se livrent de plus en plus à l'amour du monde, et sont engloutis par le Papisme; toutes les apparences indiqueraient que la cause des Frères est perdue.—Mais, mes enfants, vous le verrez, il viendra une délivrance pour ceux qui sont demeurés de reste. Si elle aura lieu en Moravie, ou si vous quitterez cette Babel, c'est ce que j'ignore; mais je suis sûr que cela ne tardera plus long-temps; je penche à croire que vous sortirez du pays, pour trouver un lieu où vous puissiez servir Dieu sans crainte, d'après sa Parole. Quand le temps en viendra, soyez prêts, et prenez garde d'être les derniers, ou de rester entièrement en arrière: souvenez-vous de ce que je vous ai déjà dit.—Enfin, je vous recommande ce petit, mon seul enfant: je te le recommande à toi, Augustin, en particulier, il faut qu'il appartienne aussi à Jésus. Ne le perdez pas de vue, et lorsque vous sortirez du pays, prenez-le avec vous.” pp. 245, 246.

\* “Il se souvint de ses derniers discours et de tout ce qu'il avait annoncé; et voyant de quelle merveilleuse manière ces choses s'accomplissaient actuellement, il rappela à Augustin l'engagement particulier qu'il avait pris envers son oncle mourant au sujet de cet enfant.” p. 257.

a turn round the cradle, and sang, with a charming voice and quite distinctly :

“ Lamb of Emmanuel’s fold,  
Thus thy life’s brief moments wane ;  
To-morrow come, thy time is told,  
So ends all thy pain \*.”

The wife of Zinzendorf, also, seems to have possessed, on occasions, an insight into the future, beyond what can be accounted for as mere sagacity.

When Zinzendorf was about to enter into holy orders, he duly considered this project, in his circumstances so extraordinary, “ first by himself, then with his wife, who, with astonishing distinctness, shewed and foretold him all that happened in consequence †.”

On one occasion, upon hearing of an order of banishment, Zinzendorf exclaimed that he should not be able to return, to *settle* at Herrnhut, “ for ten years.” He was able to return, a year after, for a while, by the interest of his father-in-law at court ; but through new intrigues he was compelled to depart once more, and then was ten years absent. The order of banishment was for life : but, as the historian observes, David Nitschmann noted the Count’s words, and the event confirmed them ‡.

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\* “ Comme, le jour avant son décès, cet enfant souffrait beaucoup, la petite Caritas (celle dont nous avons parlé en premier lieu), âgée alors de dix-huit mois, tournait autour du berceau, chantant d’une voix charmante et très-distincte :

Petit agneau, douce brebis,  
C’est ainsi que va la vie :  
Demain, o brebis chérie,  
Tous tes maux seront finis.” pp. 306, 307.

The reader will pardon a free translation. I have translated to preserve the prediction of little Charity, that her brother would die the next day.

† “ —d’abord lui seul, puis avec sa femme, qui lui en montra et lui en prédit toutes les suites avec une perspicacité étonnante.”—Tom. ii. p. 217.

‡ “ David Nitschmann prit note de ces paroles, et la suite les a confirmées.” p. 252.

“The king sent to Herrnhut the rescript, which forbade his ever returning from exile. It has already been stated that this order was taken off at the end of ten years ; the Count, however, set out without any hope thereof except that of faith, but faith of a very definite kind \*.”

6. The history of Count Zinzendorf records, also, some remarkable *answers to prayer*: for example, when one of his children lay on her death-bed.—

“Her mother, however, was absent : and, the servants apprehending that the babe would die without her mother’s again beholding her, the Count asked the Saviour to keep her alive ; expressly adding, however, that he knew not what he asked, and that he was resigned to the event, whatever it might be. At the same instant, the violence of the symptoms ceased ; and the child remained, till the first of December, the day when the mother returned, in a state that no longer appeared at all alarming. The moment, however, that the mother arrived, the child relapsed into its former state †.”

The day following the child died.

Another instance of answer to prayer, which may be thought still more remarkable, took place at St. Thomas. The missionaries, when the Count arrived there, had been in prison three months.

“The interposition of the Count obtained the Brethren’s release ; and, when they were brought to him, he kissed their hands, on receiving them, and that before the officer

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\* “Le roi envoya à Herrnhout le rescrit qui lui défendait à jamais le retour dans le pays. On a déjà dit que cet ordre fut levé au bout de dix ans ; mais le comte partit sans avoir là-dessus d’autre espérance que celle de la foi, mais d’une foi très-prononcée.” pp. 270, 271.

† “Cependant la mère était absente, et les domestiques craignant que la petite ne mourût avant que sa mère pût la voir encore une fois, le comte demanda au Sauveur de la conserver, en ajoutant cependant d’une manière expresse, qu’il ne savait ce qu’il demandait, et qu’il se résignait à tout. Au même instant la violence des symtômes s’arrêta, et l’enfant resta jusqu’au 1<sup>er</sup> Décembre, jour du retour de sa mère, dans un état qui ne présentait plus rien d’alarmant. Mais dès que la mère fut arrivée, l’enfant retomba dans l’état du 26 Novembre.”—Tom. i. pp. 304, 305.

who conducted them, to testify his respect for these pretended culprits. 'The day of my arrival,' wrote Zinzendorf to his Brethren in Europe, 'my brethren, who knew nothing whatever of my voyage, but thought they stood in need of me, had prayed to the Saviour to send me to them. *To us there is nothing extraordinary in such occurrences; we are pretty well used to them* \*."

But, to bring these extracts to a conclusion, the reader will judge whether any thing less than a miracle is recorded in the two following instances.

"With respect to Nitschmann the father, he was put in prison with two other Brethren; they also were left, three days, without food. (We now resume Nitschmann's narrative.) 'Our wives,' he writes, 'came to implore permission of the gaolers to bring us some food. But, our window having lost a pane, I cried out to them, from our place of confinement on the third floor, that they had no occasion to make themselves the least uneasy, for *we felt no hunger* †."

This was in the year 1724. The following occurrence appears to have taken place a few years later.

"Jean de Watteville had a childlike confidence in our Saviour's promise to hear his children's prayers. Of this

\* "Sur l'intervention du comte on relâcha aussitôt les frères, et lorsqu'on les lui amena il les reçut, en présence même de l'officier qui les conduisait, en leur baisant les mains, pour témoigner l'estime qu'il faisait de ces prétendus malfaiteurs.

"Le jour où je suis arrivé,' écrivait Zinzendorf à ses frères d'Europe, 'mes frères qui ne savaient absolument rien de mon voyage, mais qui croyaient avoir besoin de moi, avaient demandé au Sauveur de m'envoyer chez eux. De pareilles choses n'ont rien de surprenant pour nous; nous y sommes passablement accoutumés.'"—Tom. ii. pp. 289, 290.

† "Quant au père Nitschmann, il fut mis en prison avec deux autres frères; on les laissa aussi manquer de toute nourriture, pendant trois jours. (Ici nous reprenons le récit de Nitschmann.) 'Nos femmes,' écrit ce frère, 'venaient conjurer les geôliers de leur permettre de nous apporter quelque chose à manger. Mais comme il manquait une vitre à notre fenêtre, je leur criai, de notre troisième étage où nous étions renfermés, qu'elles ne devaient nullement s'inquiéter, que nous n'éprouvions aucune faim.'"—Tom. i. pp. 331, 332.

he often had experience: one example we will here offer. A married Sister became extremely ill at Herrnhut. The physician had given up all hope, and her husband was plunged in grief. Watteville visited the patient, found her joyfully expecting her removal, and took his leave, after having encouraged her in this happy frame. It was, at that time, still the practice for the unmarried Brethren, on Sunday evenings, to go about, singing hymns before the Brethren's houses, with an instrumental accompaniment. Watteville made them sing some appropriate hymns under the window of the sick Sister; at the same time praying in his heart to the Lord that he would be pleased, if he thought good, to restore her to health. He conceived a hope of this, so full of sweetness and faith, that he sang, with confidence, these lines:

“Cross, upon Calv'ry lifted high,  
When Jesus gave himself to die,  
Come, warm a heart redeemed by grace,  
And kindle gratitude to praise.

“When, at the last, I pant for breath,  
Name but the Cross, my hope in death,  
Soon as I hear the blissful word,  
My voice returns, to praise the Lord.

“What was the astonishment of those who surrounded the bed of this dying Sister, when they saw her sit up, and join, with a tone of animation, in singing the last line,

“My voice returns, &c.!

“To his great amazement and delight, he found her, on re-ascending to her chamber, quite well. She recovered perfectly; and not till five-and-thirty years after did he attend her earthly tabernacle to its resting place\*.”

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\* “Jean de Watteville avait une confiance enfantine à la promesse qu'a faite le Sauveur qu'il exaucerait ses enfants dans leurs prières. Il en eut plusieurs preuves dont nous ne citerons que celle-ci. Une sœur mariée tomba très-malade à Herrnhout. Le médecin avait déjà perdu toute espérance, et son mari était dans une profonde tristesse. Watteville se rendit chez la malade, vit qu'elle allait avec joie au devant de son délogement, et la quitta après l'avoir fortifiée dans cet heureux sentiment.



Such is a brief and imperfect sketch of the miraculous experience of the United Brethren. Alone, it is quite sufficient to meet the question of Mr. Noel; when, urging, as matter of acknowledged fact, that eminent Christians have agreed in disclaiming miracles, he asks,

“And how can this general unbelief be accounted for? Is there any other truth respecting which Christians have erred with such a strange consent\*.”

Alas! Let Mr. Noel look around him, and truly a strange consent will meet his eyes. A consent to suppress facts by denial, by the keeping back of evidence, by ill-treating those who bring it forward, and by cabals and underhand interference to stop their mouths, is strange indeed amongst Christians, for its proper title is CONSPIRACY. But, in *this* consent, the Brethren, at least those of a better day, have not been partakers. Some

C'était alors encore l'usage que les frères non-mariés parcourussent le'n-droit le Dimanche soir en chantant, accompagnés de quelques instruments de musique, des cantiques devant les maisons des frères. Wauteville fit chanter sous les fenêtres de la sœur malade des cantiques qui allaient à la circonstance, tout en priant le Seigneur en son cœur qu'il voulût bien, s'il le jugeait bon, rétablir cette sœur. Il en conçut une si douce espérance de foi qu'il entonna avec confiance ce verset :

“ Croix sacrée (*bis*)

Où meurt mon Sauveur,  
De mon âme rachetée  
Enflamme l'ardeur !  
Quand je serais aux abois,  
Qu'on vienne à nommer la croix,  
Sa pensée (*bis*) . . .

“ Quel ne fut pas l'étonnement de tous ceux qui entouraient le lit de cette mourante, lorsqu'on la vit se dresser sur son séant et se joindre vivement au chant de la dernière ligne, en ces mots :

“ Me rendrait la voix.

“ En remontant dans sa chambre il fut rempli d'étonnement et de joie en la voyant très-bien : elle guérit entièrement, et ce n'est que trente-cinq ans plus tard qu'il accompagna au repos sa dépouille mortelle.” Tom. ii. pp. 406—408. The difficulty of giving an exact rendering in rhyme must here again be my excuse for a free translation.

\* Remarks, p. 20.

instances I have indeed given, where the terms entering into the stricter definition of a miracle are not perhaps fulfilled : but in others, candour, I am sure, will find no room for cavil : for example, where a dying Sister, after having been given over by her medical attendant, is raised, in answer to the prayer of faith, to instantaneous health. And even the effrontery that would question such miraculous *facts*, can never deny the miraculous *claim*. For the truth, which, in confidence of the little information now possessed by many religious professors, has been boldly questioned, is, that Christians have, in modern days, made any *claim* to miracles. But on this point, we have seen, there is evidence at hand, express and to the point :

“ There were wrought in these days, amongst the Brethren, *signs and miracles* :” “ I owe this testimony to our beloved church, that apostolic powers are there manifested. We have had undeniable proofs thereof—in the *healing of maladies in themselves incurable, such as cancers, consumptions when the patient was in the agonies of death, &c. all by means of prayer, or of a single word.*” “ At this juncture, *various supernatural gifts* were manifested in the church, and *miraculous cures* were wrought.”

But, as if all Christians had really united in disclaiming miracles, Mr. Noel proceeds,

“ Usually, on obscure truths, there is much debate : here, all, without one misgiving, rush consentaneously into error \*.”

*Consentaneous* error, with the above evidence before me, I must again deny. That cannot, at any rate, be called wholly error, which is in part *conspiracy*. It is error in some quarters, through

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\* Remarks, p. 20.

ignorance. But for much of that ignorance, the conspirators are responsible. It is an ignorance of facts, unknown to some, because never sought out by them; unknown to others, because with trembling apprehension, or through base compromise, suppressed.

**THE REFORMED DUTCH CHURCH.**—The Church of the United Brethren has usually been regarded, by the Christians of Holland, with some degree of hostility, or, at any rate, of coldness and distance. But there is often an agreement in the experience of believers, even when errors, on one or both sides, keep them apart. Not having at hand the materials for enlarging on the miraculous experience of the Dutch believers, I gladly avail myself of some translated extracts from a particular work, for which I am indebted to the kindness of the Rev. Mr. Thelwall. It will be seen, from his few prefatory remarks, that the extracts are not only interesting in themselves, but valuable as throwing some light upon the opinions and experience of the body to which the writer of them belonged, and which comprehends the true representatives of the old Dutch Church as established at the Reformation. Mr. Thelwall says :

“ The following instances of Dreams, which cannot be explained except by reference to supernatural agency, are extracted from a work entitled ‘ *Verzameling van merkwaardige Droomen en Gebeurtenissen,—door Wilh. Greve, M.D. te Noordwijk,* ’ ‘ *A Collection of remarkable Dreams and Events, by William Greve, M.D. at Noordwijk,* ’ Amsterdam, 1819. The author appears from the whole work to have been a well-informed,

sober minded, and truly pious man : a decided Christian of the old Dutch school, firmly established in the principles of the church to which he belonged, yet truly tolerant and charitable towards those who differed from him on points not absolutely fundamental. The views which he maintains serve also to illustrate the opinions and feelings of the old-fashioned Christians in Holland, among whom he was educated, being the son of a faithful and active minister of the old school."

Then follow the extracts.

"Francois Valentijn relates in his *Old and New East Indies* 4, fol. 312, That the Governor-General of the Dutch Indies, John Maatzuiker, on the 11th of February, 1662, dreamed that he saw Arnold de Vlaming van Oudshoorn, Member of the Council of India, and Admiral of the Fleet, who had sailed from Batavia for his native country, on Dec. 23, 1661, in extreme danger, and heard him call several times for help. He was so disturbed hereby that he woke. He however composed himself to sleep again, but fell again into a similar dream, respecting the same gentleman, and then very clearly saw him perish with his ship ; wherewith being more disturbed than before he woke again.....He then remained awake, noted the day, the month, and the year, with the whole history, sealed it, and gave notice thereof next day to the other Members of the Government, as well as to the Secretary of their Honours, to whom he committed that sealed letter, with a charge to take good care of it, till tidings of this fleet should arrive from the Cape of Good Hope.—Accounts were afterwards brought from the Cape, and the island of Mauritius, that that gentleman, upon the same day of the that very month, with his ship named *het hof van Holland*, and some others, had sunk with man and mouse.

"Whoever doubts hereof, and asks, *Is that dream authentic? it was so far off, and an Oriental story; let him*

take a voyage to Batavia, where the above-mentioned paper yet remains among the archives, or at least did so twenty years ago, as I have been assured by a Member of the Council of India who returned to this country\*.”

“P. Nieuwland, a well known Minister at the Hague, relates” (in a book published in 1766) “that a Mr. Laan, afterwards Professor at Franeker, while studying at Utrecht, dreamed on a certain night, that he found himself at the Court of Ispahan, which was very numerous and in high glee; he heard there two words in a strange language, which were wholly unknown to him, but the sound of which he retained very distinctly in his memory. Musing over this dream, it occurred to him very opportunely that he might take the liberty to inquire about them of Professor Mill, then lecturing upon the Jewish Antiquities, after lecture was ended; which having done, he was told that these two words in the Persian, by way of joyful shout, signified as much as, *He is dead! He is dead!* Professor Mill

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\* “Francois Valentyn, verhaalt in zijn *Oud- en Nieuw Oostindien*, 4. fol. 312. Dat de Heer Gouverneur Generaal van *Nederlands Indien*, Joan Maatzuiker op den 11 Februarij 1662 droomde, dat hij den Heer Arnold de Vlaming van Oudshoorn, ordinair Raad van *Indien*, en Zeevoogd over de Vloot, die den 23 December 1661 van *Batavia* naar het Vaderland vertrokken was, in zwaren nood zag, en ettelijke malen, hem om hulp hoorde roepen.—Zijn Ed. werd hier door zoodanig ontsteld, dat hij er wakker van werd. — Hij begaf zich echter weer tot slapen, doch geraakte wederom aan dergelijken droom van dien zelfden Heer, en zag hem toen zeer klaar met zijn schip vergaan, waarvan zijn Ed. toen nog meer, dan te voren, ontsteld zijnde, weder ontwaakte..... Zijn Ed. bleef toen wakker, teekende den dag, de maand en het jaar, met de historie aan, verzegelde het, en gaf er daags daaraan kennis van aan de andere Heeren Leden van de Hooge Regering, als mede aan den Geheimschrijver van hunne Edelheden, aan denwelken hij dat verzegeld briefje overgaf, met last van dit wel te bewaren, tot dat men van de *Kaap de Goede Hoop* tijding van deze vloot krijgen zou.—Men kreeg naderhand van het Eiland *Mauritius* en van de *Kaap* berigt, dat die Heer, op denzelfden dag van die maand, met zijn schip, genaamd *het hof van Holland*, en nog eenige anderen, met man en muis gezonken was.

“Wie nu hier ook nog mogt twijfelen, en vragen: *is die droom echt? het is toch ook zoo verre van hier, en een Oostersch verhaal*,—die reize slechts naar *Batavia*, alwaar het bovengenoemde papier nog in de archiven berust, ten minste nog voor twintig jaren, zoo als mij toen door een repatrieerend Raad van *Indien* verzekerd is.”—pp. 21, 22.

advised Mr. Laan to keep an accurate note of the night wherein he had had that dream.

“ Now it should be known that Mr. Laan had a brother at Ispahan, who was Consul of their High Mightinesses there. This Consul was in high favour at the court, at least with the Shah, which drew down upon him the envy of the courtiers, who opposed him every way; which he observing withdrew himself from the storm, and requested and obtained his recal from their H. M. and took leave of Ispahan, laden with rich presents. These, however, the envious courtiers grudged the consul, and sent some villains after him, when he had departed from Ispahan by night, who strangled him; which by evidence of the date of the letters, accurately agreed with the time of that dream which the then student had dreamed\*.”

“ In the year 1712 was present at Batavia, at a magnificent feast of the supreme government of India, Mr. de Haze, invested with an important office by the united East-India Company.... At this feast there arose some

\* “ P. Nieuwland, beroemd Predikant 's Gravenhage,....verhaalt....van den Heer Laan, namaals Professor te *Francker*, dat zijn E. te *Utrecht* studeerende, op zekeren nacht droomde, dat hij zich te *Ispahan* aan 't hof, dat zeer talrijk en in gala was, bevond; hij hoorde daar *twee woorden* in een vreemd *dialect*, die hem geheel onbekend waren, doch welker klank hij zeer onderscheiden in zijn geheugen bewaard had.—Over dezen droom malende, valt hem gelukkig in, dat hij Professor Mill, collegie houdende over de Joodche Oudheden, na het afgaan van het collegie, de vrijheid zoude gebruiken, er naar te vragen, hetwelk doende, deze hem ten antwoord gaf, dat *deze twee* worden in 't *dialect* der *Perziënen*, bij wijze van blijde juichtaal, zooveel beteekende als: *Hij is dood! Hij is dood!* De Heer Mill raadde aan den Heer Laan, naauwkeurig aantekening te houden van den nacht, waarin hij dien droom gehad had.

“ Nu dient men te weten, dat de Heer Laan te *Ispahan* eenen broeder had, die aldaar Consul van H. Hoogmogende was; deze Consul stond in blakende gunst van het hof, althans van den *Schach*, hetgeen hem den njd van de hovelingen berokkende, die hem, op allerlei wijzen tegen stonden, dat hij bemerkende, zich aan die onweersvlaag onttrok, en zijn *rappel* van H. H. M. verzocht, en bekwam, scheidende van *Ispahan*, met rijke geschenken overladen zijnde; edoch de najverige hovelingen misgunden dit aan den Heere Consul, en zonden hem, die des nachts van *Ispahan* vertrokken was, eenige booswichten na, welke hem verworgden; hetgeen naar uitwijzen van den datum der brieven, met den tijd van dien droom, door den toenmaligen student gedroomd, naauwkeurig overeen kwam.”—pp. 23, 24.

difference respecting the drinking of certain toasts, whereupon Mr. de Haze offered himself as umpire, and then proposed, *Health with the peace, which at this moment is signed in our fatherland (at Utrecht)!* The question naturally arose, *How he could know that? and some pledge of its truth* was demanded. Whereupon Mr. de Haze answered: *For the first, I know not myself; but for the second, upon such a day of such a month (which he accurately mentioned) the tidings shall be brought here to Batavia; and for further pledge hereof, I propose that on the day I have named, a princely feast shall be prepared, whereof the expenses shall be paid by the gentlemen here present, collectively, if it shall then appear that I have this day spoken the truth: but if the contrary shall appear, I take all upon my own account alone.*

“When some months had elapsed the day came, and Mr. de Haze had taken care to prepare a feast well worthy of the pomp of the great men of India; it passed off with much good cheer and heart’s content, but not without some raillery against Mr. de Haze, on account of the non-arrival of news; whereupon he observed *that the day was not yet over*, and proposed that the company should take a sail upon the road of Batavia, with the Company’s yacht, which he had made ready for the occasion, in order to meet the vessel which must bring the news,—taking tea on board. This was done; and they had scarcely passed the island of Onrust, when the man, who was set at the maintop on the look out, cried, *A sail!* Coming nearer they saw, first through telescopes, and then with the naked eye, a Dutch ship uncommonly dressed out with flags and streamers; and finally, when they came within hail, the company on board the yacht heard with amazement the joyful cry of, *Peace in our fatherland! peace in our fatherland! peace in our fatherland! huzza!* The event confirmed the fact of its having been signed on the same day, and at the same hour, that Mr. de Haze had wished the company joy thereupon\*.”

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\* “In het jaar 1712, bevond zich te *Batavia*, aan eenen prachtigen

“Of the same sort as the last mentioned is a dream communicated to me in the year 1787, by the late Rev. Mr. van der Souw, formerly minister at Naarden, then Emeritus, and residing at Leyden.

“An honest, pious, substantial tradesman, a tailor, at Naarden, having a number of children, through unforeseen accidents, bad debts, or the falling off of business, fell into poverty, without any fault of his own. While musing day by day upon the means of helping himself, and leaving nothing untried which seemed likely to improve his circumstances, he dreamed one night that he consulted with one of his friends. This man said to him: *Betake yourself to the Papenbrug at Amsterdam at twelve o'clock,*

maaltijd der hooge Indische regering, de Heer de Haze, met eene aanzienlijke bediening bij de vereenigde Oostindische Compagnie bekleede. . . . Aan dezen maaltijd onstond er geschil wegens het drinken van zekere conditien, waarop de Heer de Haze zich aanbod tot middelaar, en toon voorstelde: *heil met den vrede, die op dit oogenblik in het vaderland (te Utrecht) geteekend wordt!* Natuurlijk ontstond de vraag, *hoe hij zulks weten kon? en zekerheid van zijn gezegde; waarop de Haze antwoordde: het eerste weet-ik zelf niet, maar wat het tweede aangaat, op den zooveelsten van die maand (welke hij preciselijk opgaf) zal de tijding er van hier op Batavia gebragt worden, en tot meerdere zekerheid, proponeer ik, om tegen den door mij genoemden dag, eenen vorstelijken vreugde maaltijd aan te leggen, waarvan de kosten zullen gedragen worden door de gezamenlijke Heeren, thans hier tegenwoordig; indien het als dan zal blijken dat ik heden de waarheid sprak; doch indien het tegendeel blijkt, dan neme ik alles voor mijne rekening alleen.*

“Na verloop van eenige maanden verscheen die dag, en de Heer de Haze had gezorgd eenen maaltijd te doen aanrigten, de pracht der Indische grooten ten volle waardig; vrolijk en vergenoegd liep dezelve ten einde, niet zonder *raijerie* echter, tegen den Heer de Haze, wegens het wegblijven der tijding; dan hij maakte de aanmerking, *dat de dag nog niet om was*, en stelde aan het gezelschap voor, om met het compagniesjagt, dat hij daartoe in gereedheid had doen brengen, een togtje op de Bataviasche reede te doen, ten einde het vaarttuig, dat de tijding moest overbrengen, te gemoet te varen,—onder het gebruik der thee.—Dit geschiedde; men was nauwelijks het Eiland *Onrust* te boven gezeild, of de man, die in den top der mast op den uitkijk gesteld was, riep: *een zeil!* wat naderkomende, zag men eerst door kijkers, naderhand met het bloote oog, een vaderlandsch sloopje buitengewoon met vlaggen en wimpels versierd, en eindelijk, toen men elkander beroepen kon, hoorde het gezelschap, dat zich in het jagt bevond, tot hunne verbazing de vreugdekreet: *vrede in het vaderland! vrede in het vaderland! vrede in het vaderland! hoezee!* De uitkomst bevestigde, dat dezelve geteekend was op denzelfden dag, op hetzelfde uur, dat de Heer de Haze het gezelschap er mede geluk gewenscht hadde.” pp. 24—26.



*and there you will find a person who will tell you what you must do.* He relates this dream to his wife in the morning, who advises him to take no heed of dreams, and dissuades him from his purpose of going to Amsterdam. He therefore stays at home, but has the same dream again the following night. Now she dares no more dissuade him: he takes his walking stick and sets off early in the morning; arrives at the appointed bridge at twelve o'clock, and walks several times up and down; a beggar who stands there addresses him, asking if he sought for any thing. HE. *Yea, my friend! but what I seek you cannot help me to.* THE BEGGAR. *That is more than you can tell!* He briefly relates his dream, without however mentioning his place of abode; whereupon the beggar answered him: *He who takes heed of dreams has certainly a screw loose in his head. If I would attend to dreams I might perhaps become very rich: for I dreamt this night that I was at Naarden, in a garden behind the house of a tailor; in the middle stood an immense flower pot, covered with blue sand and partly gilded; having set this a little on one side there appeared a red tiling, which being also removed, I discovered a very large brazen vessel, filled with pieces of gold: but I should think I was doing a very foolish thing, if on that account I should go all the way to Naarden.* The tailor hearing his garden so accurately described was filled with amazement and joy, and said: *I thank you for your good advice: I see you are right, and I will take your advice!* and having wished him health and better days, departed to his house. When he arrived, his wife asked him: *Well now, have you found the man who should tell you what to do?* HE. *Yea, my love! God the Lord will provide, and give the issue!* She followed him into the garden, with wonder sees him remove the flower pot from its place, with much trouble break away the red tiling, and, after a little digging, discover a great unwieldy brazen vessel. Now both wife and children laid their hands to the work, and at last succeeded in opening the vessel, wherein they found a treasure of a value not to be named,—probably there hid and left behind, at a time when the place was formerly besieged! See

there then the distressed family delivered from the utmost want, and not only so, but gifted with greater riches than they had lost! See there a dream cleared up and explained by another dream, as was once the case with Daniel\*. The tailor thus delivered now thought with thankfulness of the poor beggar. He goes again to Amsterdam, finds him out, relates what had happened, and gives him a considerable present, advising him at the same time not to reject all dreams as falsehood! †”

\* Dan. ii. 14—46.

† “Van soortgelijken aard als de laatstgemelde, is een droom, mij medegedeeld A°. 1787, door wijlen den Wel-Eerw. Heer v. d. Souw, in leven Predikant te *Naarden*, destijds *Emeritus*, en wonende te *Leyden*. Een eerlijk, godsdienstig, welgesteld man, van handwerk een kleermaker, te *Naarden*, hebbende een aantal kinderen, geraakte door onvoorziene toevallen, kwade betaling, of verloop zijner zaken, buiten eigene schuld, in eenen behoeftigen staat; dag aan dag peinzende op middelen om zich te redden, niets onbeproofd latende, dat hem dienstig scheen om zijn bestaan te verbeteren, droomt hij op eenen nacht, dat hij met eenen zijner kennissen raadpleegde. Deze zeide tot hem: *vervoeg u ten twaalf ure op de Papenbrug te Amsterdam, daar zult gij iemand vinden, die u zal zeggen wat gij doen moet.* Hij verhaalt des morgens zijnen droom aan zijne huisvrouw, die hem raadt om toch op geene droomen te letten, en hem zijn voornemen, om naar *Amsterdam* te reizen, ontraadt.—Hij blijft t’huis, maar droomt den volgenden nacht hetzelfde: nu durft zij hem niet meer ontraden: hij vat den wandelstok, en begeeft zich vroeg in den morgenstond op weg; hij komt tegen twaalf ure aan de bedoelde brug, wandelt herhaalde reizen dezelve op en neder; een daar staande; bedelaar spreekt hem aan, vragende of hij iets zocht. Hij: *ja, mijn vriend! maar wat ik zoek, daaraan zult gij mij toch niet kunnen helpen. De B. dat kunt gij niet weten!* Hij verhaalt kortelijk zijnen droom, zonder echter zijne woonplaats te noemen; waarop de B. hem antwoordt: *hij die op droomen acht geeft, heeft gewis de kei in het hoofd, indien ik op droomen wilde acht geven, ik konde misschien schatrijk zijn: ik droomde dezen nacht te Naarden te zijn, in eenen tuin achter het huis eenes kleermakers; in het midden stond een met blaauw zand bestrooide, deels vergulde pronkpot, dese een weinig verzet hebbende, vertoonde zich een roode tegel, dese ook weggenomen zijnde, ontdekte ik eenen zeer grooten koperen doopfont, gevuld met gouden stukken; maar ik zou meenen een zeer zot stuk te begaan, als ik daarom naar Naarden wilde reizen.* De kleermaker zijnen tuina zoo nauwkeurig hoorende beschrijven, geraakte vol verwondering en blijdschap, zeggende: *ik dank u voor uwen goeden raad, ik zie gij hebt gelijk, ik wil mij ook naar uwen raad gedragen!* en na hem gezondheid, en betere dagen te hebben toegewenscht, vertrok hij naar zijn huis: aldaar gekomen zijnde, vraagde hem zijne huisvrouw: *welnu, hebt gij den man gevonden, die u zeggen zou wat gij doen moest?* Hij: *ja mijn lieve! God de Heer zal het voorzien, zal uitkomst geven!* Zij volgde hem in den tuin, ziet met bewondering hem den bedoelden pot van zijne plaats nemen, met veel moeite den rooden tegel uitbreken, en na een

“ I now proceed to fulfil my promise in the preface, and to relate a dream which I myself had in my 17th year.—In the year 1779, while dwelling in the house of my beloved parents at Berkel, where my father was minister, and gave me instruction preparatory to my going to the University, I had free access to his study. My father, as member of the Reverend Classis of Delft and Delfland, had received in his turn a certain very important paper, which lay on his reading desk (which needed to be produced at the next meeting of the Synod, and within a few days ought to be forwarded to another minister, who followed him in order). This paper was missing; and, as no one but my father and myself ever entered the study—I myself being wont to keep the key when my father was from home—it was very natural that my father should suspect that I had taken away the paper, and used it for one purpose or another.

“ Fruitlessly and in vain were all books that had been lately used, so far as could be remembered, searched and turned over. Now, as it was not proved, nor could be, that I designedly or accidentally had been the cause of the loss, I had no need to be afraid of any punishment; but the continual anxiety in which I saw my beloved father, respecting a pledge committed to his care, and on which so much depended,—added to the apprehension of losing my father’s confidence,—caused me to pass some sleepless nights. At last, on the fourth night, I fell asleep, and a-dreaming. I imagined myself to be sitting in a very small chamber or cabinet which is behind the study, and almost always remained closed, because property and dif-

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weinig gravens eenen grooten ontibaren koperen doofpot ontdekken. Nu sloegen vrouw en kinderen ook handen aan het werk, wien het ten laatste gelukte, om den pot te openen, waarin zig eenen schat van onnoemelijke waarde (waarschijnlijk tijdens eener vroegere belegering der stad, en daar geborgen en achter gelaten) vonden! Zie daar het verlegen huisgezin uit den dringendsten nood gered, niet alleen, maar met grooter rijkdom dan zij verloren hadden, begiftigd!—Zie daar eenen droom, door een anderen droom, even als in het geval van Daniel opgehelderd en verklaard; nu gedacht de geredde kleermaker ook met dankbaarheid aan den armen bedelaar; hij reist andermaal naar *Amsterdam*, zoekt hem op, verhaalt hem zijn wedervaren, geeft hem eene aanzienlijke vereering met bijgevoegden raad, *van niet alle droomen als bedrog te verwerpen!*” pp. 26—29.

ferent things of value were there laid by. I imagined myself to be sitting before an open bureau, which then I had never seen opened; that I drew out a certain drawer, turned it upside down, and, lo! there, to my great amazement, fell out the long sought paper that was missing, which I knew very well when I saw it. I woke with joy, and wished to surprise my father with the good news; but it was still as dark as pitch, so I put it off till the morning, and fell asleep again through weariness (not having slept for three nights), and dreamed again the very same things. On waking again, I see the first glimmering of the day-break; and as my father always rose before sun-rise, I spring joyfully out of bed, find him already down stairs, and call out to him with great joy, *It is found!* FATHER. *Where?* I. *In your bureau.* FATHER. *How can you know that?* I. *I have dreamed it.* FATHER. *Dreams are deceitful.* I. *But you must just go and see.* FATHER. *It is impossible.* I. (muttering and displeased at the disappointment, and half to myself, yet audibly) *There it lies, nevertheless.* My dear, good father, who would bear no contradiction from me, gave me a box on the ear, which I bore in silence,—and set to work with him in the study. At breakfast it was our regular custom to read aloud two or more chapters in the Bible; which was done either by my father or myself. We were called to breakfast.—I. *I have no appetite, but request permission to read.* This was granted. Now as a chapter of the New Testament came in order, I asked, *May I this morning, for once, read where I choose?* FATHER. *The whole Bible is God's word; read, therefore, where you will.* I turned to the vth chapter of the Second Book of Kings, and read the history of the cleansing of Naaman the Syrian; and when I came to the 13th verse, *My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?*—I let these words follow: *Dear Father, you are really just like Naaman! I requested of you but a little thing which costs no great trouble, and—* FATHER. *Stop: go up stairs with me immediately.* We went: my mother followed. My father opened the cabinet and the bureau. I cried out with joy, *Oh! all is just as I*

*saw it in my dream: this is the drawer.* I seized it in full confidence, turned it over, and, lo! the undermost paper, which was now become the uppermost, was the long sought, the lost one. My pen cannot suitably describe the spectacle of joy, wonder, and other emotions, which now followed. I obtained, to make up for the blow which I had undeservedly received, a present which was highly gratifying to me.

“My father had some days before written out a lease; and with this, by mistake, he had taken up and locked up the lost paper, which was folded to the same size\*.”

\* “Nu ga ik mijne belofte in de aanspraak (en § 14) gedaan, vervullen, en eenen droom verhalen, mij zelve op mijn 17e jaar bejegend.—In het jaar 1779, ten huize van mijne geliefde Ouders te *Berkel* wonende, alwaar mijne Vader Predikant was, en mij in de voorbereidende akademische wetenschappen onderwees, had ik den vrijen toegang tot het studeervertrek.—Mijn vader had, als lid der Eerw. klassis van *Delft* en *Delfland*, op zijne beurt, zeker gewigtig papier (dat op de aanstaande synodale vergadering dienen, en binnen weinige dagen aan een' ander' Predikant, die hem in rang volgde, verzonden moest worden) op zijne leestafel liggen: dit papier raakt weg, en daar er nooit buiten mijn' vader en mij, iemand op de studeerkamer kwam, hebbende ik zelf, als mijn vader van huis was, den sleutel onder mij, was het zeer natuurlijk, dat ik bij mijn' vader in verdenking geraken moest, dit papier te hebben weggenomen, en misschien gebruikt tot eene of andere behoefte.

“Vruchteloos en te vergeefs werden alle binnen kort gebruikte boeken, zooveel men zich kon herinneren, nagezocht en doorbladerd.—Daar het niet bewezen was, of kon worden, dat ik, het zij opzettelijk of bij ongeluk, de oorzaak van het wegraken was, behoefde ik ook voor geene straf zoo zeer te vreezen,—dan, de angst, waarin ik mijn geliefden vader gedurig zag, wegens een pand, zijner zorge toevertrouwd, en waaraan zooveel gelegen was,—gevoegd bij de vrees, dat ik mijn vaders vertrouwen toch zou verliezen, deden mij eenige nachten slapeloos doorbrengen.—Den vierden nacht geraakte ik eindelijk in slaap en aan het droomen.—Ik verbeeldde mij te zitten in zeker klein kamertje of kabinetje, dat achter de studeerkamer is, en meest altijd gesloten bleef, om dat aldaar effecten en andere zaken van waarde geborgen werden.—Ik verbeeldde mij te zitten voor eene geopende bureau, die ik toen nog nimmer open gezien had, zeker laadje uit te halen, het onderste boven te keeren, en, ziedaar, tot mijne groote verbazing, valt er het lang gezochte, vermiste papier, dat ik zeer wel kende, uit.—Ik wordt van blijdschap wakker, wil mijnen vader met die goede tijding verassen,—dan het is nog stikdonker nacht!—ik stel zulks uit tot den morgenstond; val door vermoeidheid, in drie nachten niet geslapen hebbende, weder in slaap, en droom andermaal onder dezelfde omstandigheden.—Nu wakker wordende, zie ik de eerste schemering van den dageraad, en daar mijn vader stijd voor zonneopgang opstond, spring ik blijmoedig het bed uit, vind den man reeds

“As sure as there is a notion that the time of miracles is past, even so sure does it appear to me that the hand of God in no respect is shortened; that that which has happened heretofore may happen still, and perhaps does happen much oftener than is commonly thought\*.”

Having been favoured with these extracts by Mr. Thelwall, I here feel constrained to add, that nothing can be more disgraceful or scandalous than the attempt of the CHRISTIAN OBSERVER to confound my friend with the school of Regent

beneden, en roep met groote blijdschap hem toe: *Het is gevonden!* VADER. *Waar?* IK. *In uwe bureau.* VADER. *Hoe, of vanwaar kunt gij dit weten?* IK. *Ik heb het gedroomd!* VADER. *Droomen is bedrog!* IK. *Maar gij moest evenwel eens gaan zien!* VADER. *Het is niet mogelijk!* IK. (Pruttelende, en misnoegd over de teleurstelling, halfbinnen's monds, echter hoorbaar) *Het ligt er toch in.* Mijn lieve goede vader, die geene tegenspraak van mij wilde dulden, geeft mij eenen klap om de ooren, dien ik zwiigende verdraag—en op de studeerkamer mij met hem aan het werk begeef;—onder het ontbijt hield de gewoonte standvastig plaats, om twee of meer kapitels in den bijbel overluid te lezen, dat door mij, of door mijnen vader verrigt werd:—wij worden afgeroepen om te ontbijten. IK. *Ik heb geen' trek om te eten, maar verzoek de vrijheid om te mogen lezen.* Dit wordt mij toegestaan; daar nu een hoofddeel uit het N. Testament aan de beurt lag, vraag ik: *mag ik dezen morgen eens naar mijne verkiezing lezen?* VADER. *De Bijbel is overal Gods woord, lees dus wat gij wilt.* Ik sla op het 5e kappittel van het tweede boek der Koningen, en lees *de historie der reiniging van NAAMAN den Syrier*; en gekomen aan vers 13, daar zijne knechten tot hem zeggen: *mijn Vader! zoo die Profeet tot u eene groote zake gesproken hadde, zoudt gij ze niet gedaan hebben?* laat ik er op volgen, *lieve Vader! gij zijt waarlijk aan NAAMAN gelijk! ik heb van u maar eene kleine zake begeerd, die weinig moeite kost, en...* VADER. *houd op, ga terstond met mij naar boven!* Wij gingen, Moeder volgde; Vader onsloot kamer en bureau, ik roep met vreugde: *o alles is zoo als ik het in den droom zag, dit is het luudje*; ik greep het vol vertrouwen, keerde het om, en ziedaar, het onderste papier nu het bovenste geworden, was het gezochte, het verlorene. Mijne pen weigert mij het tooneel, dat nu volgde, van blijdschap, verwondering en andere gemoedsbeweging naar waarde te schetsen; ik verkreeg, ter vergoeding van de onschuldig ontvangen oorveeg, een mij zeer aangenaam geschenk.

“Mijn Vader had eenige dagen te voren eene huurcedel geschreven, en met dezelve het verloren papier, dat even eens gevouwen was, bij vergissing opgenomen en weggesloten.” pp. 33—36.

\* “Zoo reker als er eene stelling is, dat de tijd der wonderwerken voorbij is; even zoo zeker komt het mij voor, dat de hand Gods in geenen deele nog verkort is, dat hetgeen, wat voorheen gebeurde, nog geschieden kan, en misschien nog meer geschiedt, dan men gemeenlijk wel denkt.” p. 43.

Square, from which he is farther removed than many of those who now profess themselves opposed to it. If a man is to be represented as of that school because he believes that a miracle may happen in his own times, so might Grotius, Tillotson, Bengel, and Bp. Hall. But, so far from admitting the *peculiarities* of the school in question, — those, for instance, respecting the Humanity, — Mr. Thelwall is the only person I have yet met with who seemed able to give any clear statement of the scriptural reasons for rejecting them\*.

THE CHURCH OF ENGLAND.—Whatever attempts may now be made to suppress the fact, the Church of England, as established at and after the Reformation, will be found to have distinctly recognized the doctrine of miracles; and that, (1) in her Canons, (2) in her Liturgy, and (3) in her Homilies. To be consistent, indeed, no episcopal church can do otherwise: for the doctrines of apostolic succession and miraculous succession must stand or fall together.

1. The Seventy-second Canon directs, somewhat quaintly, that no minister or ministers shall, *without the licence of the Bishop of the diocese*, “attempt, upon any pretence whatsoever, either of possession or obsession, by fasting and prayer, to cast

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\* I may add, that Mr. Thelwall resisted the party in the Committee of the Trinitarian Bible Society, who stand before the public as the opponents of this school, because he thought their measures intemperate, irregular, and overbearing; and because they appeared to him to be mixed up with personal feelings of enmity, and with a spirit of persecution, which ought not to be allowed an entrance in a religious institution. When, on the contrary, he feared that the other party, from withstanding one evil, had run into another, and shewed, as he thought, a disposition to *admit* members belonging to the school in question, he withdrew from them also, till he could be satisfied that this was not the case.

out any devil or devils, under pain of the imputation of imposture or cosenage, and deposition from the ministry." It is clear that this direction does not deny the possibility of Satanic possession, or of dispossession; but requires only that it be not attempted without due authority from the diocesan. Thus irregularities are repressed, but the thing itself is admitted. I know there has been an attempt to explain the words away. But, if they mean nothing, what need of trick and concealment? The present case affords another instance, of the endeavour to suppress truth by small verbal iniquities. In the Table of Contents of the Constitutions and Canons Ecclesiastical, the reference to the Seventy-second Canon stands thus :

" Ministers not to appoint public or private Fasts or prophecies, *or to exorcise*, but by authority."

But it so happens that the same canon says something about *exercises*: advantage was taken of this to get rid of the mention of exorcism by the variation of a single letter: and, in other copies, the reference stands thus :

" Ministers not to appoint public or private Fasts or prophecies, *or to exercise*, but by authority \*."

If the sentence in the Canon about possession, obsession, and the casting out of devils, really mean nothing, why this attempt to keep it out of sight by a miserable trick?

2. The Book of Common Prayer also, in its *unabridged* form, contained a distinct recognition

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\* Constitutions and Canons Ecclesiastical. London. 1678. Sm. quarto.



of miraculous gifts. I refer to the gift of healing, said to have been exercised by the kings of England. The reality of this gift thus exercised, is a subject which I am not here called upon to discuss: though, if any feel disposed to reject the idea at once, as absurd, they will only betray their own ignorance; for people are little aware how much has been written on this subject; and perhaps it would surprise them to be told that there yet exists a mass of evidence to the fact, which would be deemed amply sufficient to establish any other fact in English history\*. The point now to be mentioned is, that the service used on the occasion, when people came to be healed, and the king performed the ordinance of touching, *was formerly a part of our Prayer-book*; and I understand there are editions as late as 1721 or 1723, in which it yet retains its place. The service may also be found, with all the particulars, in the work of Browne to which I have just referred in a note †. But this is not the point which I now wish to urge. The circumstance of most importance is, that we have distinct evidence of the recognition of this gift of healing by our Church, in her *Protestant* character. That is, we find the recognition of the same gift in popish times:

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\* See, for example, "An Anatomick-Chirurgical Treatise of Glandules and Strumaes, &c. Together with the Royal Gift of Healing, or Cure thereof by Contact or Imposition of hands, performed for above 640 years by our Kings of England, continued with the admirable Effects, and miraculous Events, &c. All which are succinctly described by John Browne, one of his Majesties Chirurgeons in Ordinary, and Chirurgeon of his Majesty's Hospital."—London. 1684.

† See part the third, Entitled the Charisma Basilicon (The Royal Gift), p. 83, &c.

but does our church, on becoming Protestant, reject or disown it? By no means. First of all, we find the Roman-Catholic service, used *previous* to the Reformation, and framed accordingly: it commences by the King's confessing, and that not only to Him who pardons sin, but "to the blessed Virgin Mary and to all saints\*." But, secondly, we have the Protestant service—a part, till times comparatively recent omitted it, of our Protestant Prayer-book—perpetuating the practice, though cleared of Roman-Catholic peculiarities. Thus the confession to the Virgin Mary is excluded, but the recognition of a miraculous gift is *retained*.—This is no such fanciful matter, as many would suppose. To this miraculous gift it is, that reference is made by Bishop Bull, in a passage which the kindness of a friend enabled me to quote on a former occasion, and which I now quote again. The Bishop, preaching upon St. Paul's thorn in the flesh, observes that the gift of miracles, and particularly the gift of curing diseases, was so given by Christ to his Apostles, as not to be at their own absolute disposal, but to be dispensed by them as the Giver should think fit †. He instances the example of St. Paul, in not curing himself, and in not curing Timothy. He then proceeds:

“And (by the way) perhaps this is the best account that can be given of the relique and remainder of the primitive

\* See “Ceremonies for the Healing of them that be diseased with the King's Evil, used in the Time of King Henry VII.” in the Literary Museum.—London. 1792.

† Sermon on 2 Cor. xii. 7—9. Second Observation. Sermons. Vol. I. London. 1713.

gift of healing, for some hundred years past, visible in this our nation, and annexed to the succession of our Christian Kings: I mean the cure of the otherwise generally incurable disease, called *Morbus Regius* or the King's Evil. That divers persons desperately labouring under it have been cured by the mere touch of the royal hand, assisted with the prayers of the priests of our Church attending, is unquestionable, unless the faith of all our ancient writers, and the consentient report of hundreds of most credible persons in our own age," (the writer died 1709-10,) "attesting the same, be to be questioned."

He then proceeds to shew that, if some were not cured, this was because God had not given the gift so absolutely, but that he still kept the reins of it in his own hand; as he had shewn, just before, in the case of the Apostle. Thus, up to not many years before the service was finally excluded from our Prayer-book, we find a Bishop—whatever might be his doctrines on some important points, certainly a respectable authority in a matter of fact—asserting the gift, and asserting it upon the consentient report of hundreds of most credible persons in his own age, attesting the same.

3. The sentence of the Common Prayer and the Canons being such as we have seen, those who seek the denial of miracles in the authorized formularies of the Church of England will in vain turn for comfort to the Homilies. The Homily "Against Peril of Idolatry" plainly admits (in accordance with the Reformers, as we have already seen,) that, "where images be," some miraculous acts *may* have been done by illusion of the devil; observing, that

"Neither ought miracles to persuade us to do contrary

to God's word. For the Scriptures have for a warning hereof foreshewed, that the kingdom of Antichrist shall be mighty in miracles and wonders, to the strong illusion of all the reprobate\*."

The same Homily, also, to prove the estimation in which Epiphanius, who flourished towards the end of the fourth century, was held, cites a passage recording miracles wrought by him.—

"And in the Tripartite Ecclesiastical History, the ninth book, and forty-eighth chapter, is testified, that 'Epiphanius, being yet alive, did work miracles, and that after his death devils, being expelled at his grave or tomb, did roar.' Thus you see what authority St. Jerome, and that most ancient history," (I cite only the latter authority, as referring to our present purpose,) "give unto the holy and learned Bishop Epiphanius, whose judgment of images in churches and temples, then beginning by stealth, to creep in, is worthy to be noted †."

And this Homily also represents, as a miraculous sign, a darkness of the sun as late as the eighth century, which continued seventeen days :

"In this history, joined to Eutropius, it is written, that the sun was darkened by the space of seventeen days most strangely and dreadfully, and that all men said, that for the horribleness of that cruel and unnatural fact of Irene, and the putting out of the Emperor's eyes, the sun had lost his light. But, indeed, God would signify, by the darkness of the sun, into what darkness and blindness of ignorance and idolatry all Christendom should fall, by the occasion of images. The bright sun of his eternal truth, and light of his holy word, by the mists and black clouds of men's traditions being blemished and darkened, as by sundry most terrible earthquakes, that happened about the same time, God signified, that the quiet state of true religion should by such idolatry be most horribly tossed and turmoiled ‡."

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\* p. 195.

† p. 159.

‡ p. 172.

But to come to more recent times, the Homily for Whitsunday distinctly represents the Holy Spirit as still working miraculously, and conferring miraculous gifts.

“Now, let us consider what the Holy Ghost is, and how consequently he worketh his miraculous works towards mankind\*.”

It may be urged, that here his internal operations, only, are intended; as where it is said, afterwards,

“Did not God’s Holy Spirit miraculously work in Matthew †?”

I answer, His internal operations may be included: but these are plainly not the only ones meant; witness the next page:

“Here is now that glass, wherein thou must behold thyself, and discern whether thou have the Holy Ghost within thee, or the spirit of the flesh. If thou see that thy works be virtuous and good, consonant to the pre-script rule of God’s word, savouring and tasting not of the flesh but of the Spirit, then assure thyself that thou art endued with the Holy Ghost: otherwise, in thinking well of thyself, thou dost nothing else but deceive thyself. The Holy Ghost doth ALWAYS declare himself by his fruitful and gracious gifts; namely, by the word of wisdom, by the word of knowledge, which is the understanding of the Scriptures by faith, in doing of miracles, by healing them that are diseased, by prophecy, which is the declaration of God’s mysteries, by discerning of spirits, diversities of tongues, interpretation of tongues, and so forth. All which gifts, as they proceed from one Spirit, and are severally given to man according to the measurable distribution of the Holy Ghost; even so do they bring men, and not without good cause, into a wonderful admiration of God’s Divine power ‡.”

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\* p. 388.

† p. 390.

‡ p. 391.

And in the next page,

“ Much more might here be spoken of the manifold gifts and graces of the Holy Ghost, most excellent and wonderful in our eyes; but to make a long discourse through all, the shortness of time will not serve\*.”

I must now, then, turn to those opponents of post-Apostolic miracles who profess themselves members of the Church of England, and tell them, with the evidence here before their faces, that their extreme wrath, and persecuting bitterness of opposition, are any thing but churchman-like. What a shameless and scandalous deception; when it is clear not only that miracles were wrought, admitted, or experienced, both by the Reformers, and by those most resembling them before and after the Reformation, but that the doctrine is distinctly recognised by our Church, to choose out that amongst all modern heresies which is viewed with the greatest horror, but a few years after they themselves blinked it in another quarter, and to write, under the name of every one who thinks the Christian dispensation miraculous, that he belongs to THIS! The fact, however, is, that the bulk of those modern opponents of miracles, who pass for churchmen, are not churchmen, but liberals. Whenever a man persecutes, I know him for a “liberal” beforehand: and whenever a man sets up for a “liberal” he is sure to prove a persecutor.

So much for the doctrines of the Church of England. Advancing to particular occurrences of recent date, we find the subject branching

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\* p. 392.

out into so many details, that I feel a difficulty in taking it up, unless with more leisure than I can at present command. I may observe, however, that the narrative respecting the convert from Popery, who once met a maniac in the streets, and was dashed by him to the earth, given in the *MORNING WATCH*, and derided in the *CHRISTIAN OBSERVER* as anile and absurd, is taken from the life of the celebrated Boos, a life well known on the Continent, and distinguished by many miraculous circumstances. Fire certainly came down from heaven, and consumed his paper, while he was meditating to preach a written sermon, and thus to evade the preaching of the truth. The writer of his life is the excellent Gosner, a distinguished and pious minister, now living at Berlin, who knew him well. Any person acquainted with the religious state of Germany, especially if he has resided in that city, will be able to inform the *CHRISTIAN OBSERVER* that Gosner is a well known and highly respected pastor, not at all wanting in sobriety of mind, and not at all despised or persecuted by his pious brethren in the ministry *abroad*, because he has written a book recording miraculous occurrences which happened within his own knowledge. And Gosner himself, in conversing with a beloved and honoured friend of mine, respecting the times to which his book relates, and respecting what Boos and other believers then experienced, assured him that their persecutions were so sharp that they needed miracles to sustain their faith.

And here let me mention an occurrence, which I find recorded in the "Memoirs, Sermons, and

Letters of the Rev. W. A. Gunn," by the Rev. I. Saunders, A. M. It is related in Mr. Gunn's common-place book, and refers to an exemplary young believer, by name Comley.

"His constitution was naturally weak. A fever, about three years and a half ago, rendered it more debilitated still. Myself as well as others heard him say,—the expression is remarkable, but no comment shall be made,—‘The Lord Jesus has been with me, and says he will return in three years and a half.’—*So he did*, for then J. Comely died."

Here also I must be permitted again to put on record the miraculous cure of Miss Fancourt. Many have discredited or denied it, to whom the particulars of the case are unknown. I do most sincerely both rejoice and sympathize with the venerable father, who, discrediting modern miracles, was in a most unlooked-for manner brought to believe in them, by a supernatural work of healing which took place in his own family, without having been in the least expected or even dreamt of, the moment before, by any member of his household: and who thus, in a manner equally unlooked-for, found himself and his beloved daughter suddenly, without any thing sought on their part, made the objects of vulgar clamour, suspicion, reiterated obloquy, and absolute falsehood.

I now proceed to record the case: and I do so, (as in that related by Milner, of the believers, who spake, to the glory of God, after their tongues had been cut out,) for the sake of upholding the principle that truth, when it has been assailed, is still truth; and that we are not to give up miraculous facts, merely because unbelief or prejudice has attempted to falsify them.



MISS FAN COURT'S STATEMENT.—“ In the month of November, 1822, having for some months been in a bad state of health, it pleased God to visit me with a hip disease. Perfect rest was recommended by the late Mr. Pearson of Golden Square, as absolutely necessary: cupping and blistering were immediately resorted to: the next summer, 1823, sea air and warm sea-bathing were advised; which advice was followed, but deriving no benefit, by the wish of Mr. Pearson, Mr. Jarvis placed in the hip a caustic issue. The following winter was spent in London: in the spring, 1824, Margate air and warm sea-bathing were again tried. Here, by the advice of Mr. Jarvis, who considered the disease abated, I used crutches; though still there was much pain, and it was long before the leg affected was put to the ground. Again the winter was spent in London, and, the pain increasing, Mr. Travers saw me: he ordered leeches and blisters, which were applied with some little relief. The second time he saw me he ordered the issue to be closed, and to endeavour to leave off the crutches, fearing the back should be injured, ordering tonics. His advice was followed: still the pain increased: leeches were again applied; and in the spring, 1825, Margate was again tried. Here for some months I gradually became better, so as to be able to walk about, though feeling occasionally much pain in the back; but in the month of October, imprudently walking out in a high cold wind, the pain greatly increased: leeches and blisters were again applied, and entire rest recommended. Finding no relief, another large caustic issue was placed in the hip. This winter was passed at Margate; and fever attacked me, so as to produce dangerous illness. By the blessing of God on the means used, the fever left me. Recovering from this, the back feeling much pain, as well as the hip, Mr. Jarvis found it necessary immediately to burn an issue in the back: in the course of a month, another was placed on the opposite side of the bone. It pleased God to bless these means: the following summer, 1826, all the issues were closed: permission given to attempt to walk. In July I returned to London, able, with the assistance of a

stick, to walk a short distance, though always feeling pain : having been at home about ten days, the pain very much increased both in the back and hip. By Mr. Parkinson perfect rest was recommended. Different applications were made ; but not having the desired effect, two more issues were placed in the back, and in a short time a seton in the hip : these, not giving essential relief, were closed : Devonshire air advised. In February, 1827, I went. Here, under Mr. Tripe, a course of mercury was given ; leeches over and over again applied ; many times bled in the arm, he being of opinion it arose from the liver being diseased. This did not produce the effect desired : another issue was placed in the hip. In the winter another dangerous illness attacked me, from which it pleased God to recover me : the old disease still as strong as ever ; another seton was applied. This was the last application ; and in September, 1828, I returned home as unable to walk as when leaving it : once or twice the attempt was made, but produced much pain. From this time no means have been used, excepting constant confinement to the couch. Within these few weeks, even on the very day in which Jesus so manifested his Almighty power, I had attempted to walk : scarcely could I put one foot before the other : the limbs trembled very much. Thus it continued till the 20th of October, 1830 ; when a kind friend, who had seen me about two months before, had been led by God to pray earnestly for my recovery ; remembering what is written, ' Whatsoever ye shall ask in prayer, believing, ye shall receive.' He asked in faith, and God graciously answered his prayer. On Wednesday night, my friend being about to leave the room, Mr. G—— begged to be excused a short time. Sitting near me, we talked of his relatives, and of the death of his brother : rising, he said, They will expect me at supper, and put out his hand. After asking some questions respecting the disease, he added, It is melancholy to see a person so constantly confined : I answered, It is sent in mercy. Do you think so ? Do you think the same mercy could restore you ? God gave me faith, and I answered, Yes. Do you believe

Jesus could heal, as in old times? Yes. Do you believe it is only unbelief that prevents it? Yes. Do you believe that Jesus could heal you at this very time? Yes. (Between these questions he was evidently engaged in prayer.) Then, he added, get up and walk: come down to your family. He then had hold of my hand: he prayed to God to glorify the name of Jesus. I rose from my couch quite strong. God took away all my pains, and we walked down stairs,—dear Mr. G. praying most fervently, Lord have mercy upon us! Christ have mercy upon us! Having been down a short time, finding my handkerchief left on the couch, taking the candle, I fetched it. The next day I walked more than a quarter of a mile; and on Sunday from the Episcopal Jews' Chapel, a distance of one mile and a quarter. Up to this time God continues to strengthen me, and I am perfectly well. To Jesus be all the glory.—Nov. 13, 1830.”

To this must be added a part of the statement of the Rev. Mr. Fancourt.—

“Under this peculiar dispensation of mercy, there rests on my mind a solemn conviction that the glory of God and the interest of religion are deeply involved in the publicity which it will probably acquire. But without shrinking from the responsibility attached to the declaration, I profess myself ready to bear my open testimony to a notable fact; namely, that, as I view it, God has raised an impotent cripple, in the person of my youngest daughter, to instantaneous soundness of her bodily limbs, by faith in the name of Jesus, being taught by her mother church to know and feel that there is none other name under heaven given to man in whom and through whom she could receive *health* and salvation, but only the name of our Lord Jesus Christ. In this faith, through the instrumentality of ‘the effectual fervent prayer of a righteous man (for God heareth not sinners), which availeth much, God has done exceeding abundantly above all that we could ask or think.’ I am aware that there are questions of difficult solution, as to the instrumentality by which the

benefit has been bestowed : but who would not tremble at the fearful conclusion which would result from a denial of Divine interposition? Deprecating such a thought, I feel persuaded that they are most on the side of truth and soberness, who unite with us in telling the church that God has done great things for us, whereof we are glad, which in their first communication made us 'like them that dream.'"

The extreme virulence with which this miraculous occurrence was assailed on its first announcement, can be equalled only by the disingenuous silence, since I publicly exposed the falsehoods and misrepresentations of the assailants. There have, indeed, been some references and allusions, oblique or anonymous. But the absolute abandonment of all attempt at honest and open reply to my statement, may be cited as affording a perfect specimen of controversial confutation. I say confutation, not conviction; because the adversary is evidently silenced, without having abandoned his error: he has not cordially received the truth; but he has nothing more to say against it. Meanwhile the miraculous cure itself, having been thus questioned at first, but questioned no more when the facts of the case were set in their true light, may now be regarded as **PROVED** and **ADMITTED**: and the vindictive expedient of so precipitately retreating from the discussion, in order to go on assailing me by a series of personal attacks, serves but to render the proof and the admission more **COMPLETE**.

Other occurrences of recent date might here be mentioned: but this is an extensive subject. The reader will recollect a remarkable instance of recovery, in answer to the prayers of our pious

King Edward, and positively foretold by him before it took place, although the patient had been given up by his physicians. It may here be proper to mention, that this occurrence is recorded, in the "Selection from Early Protestant Divines of the Church of England," by that last representative of a better race of evangelical divines than he left behind him, the REV. LEGH RICHMOND\*. He, good man, expressed to me once his *surprise*, that his work found so little acceptance with evangelical professors. He knew not, nor could I then tell him, the reason. The fact is, that we *do not follow* Cranmer, Latimer, Ridley, and our Reformers, who were CHURCHMEN. We follow the later Puritans. A republication of their works would have met with greater success. There is a repugnance, amongst us, to the genuine doctrines of the Reformation, which even the name of Legh Richmond in the title-page could not vanquish.

In closing the present chapter I beg leave once more to remind the reader, that the question, as stated by our opponents, is not merely one of facts, but of opinions. In other words; they not merely deny the actual *occurrence* of post-Apostolic or of recent miracles; but go so far as to assert, with much face, that there has not been any *belief* or *admission* of such things, in the Christian church. Of these notions, the reader has, in the last two chapters, seen contradiction upon contradiction; in quotations, or examples, from Huss, Calvin, Martyr, Bucer, Pellican, Beza, Bullinger,

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\* p. 321. Selection, &c. London. 1817.

Luther, Musculus, Knox, Wisheart, Fox, Zuinglius, Baxter, Cartwright, Hall, Rogers, Bengel, the United Brethren, and the Church of England. From these citations it is perfectly clear, that the admission and belief of miracles has never departed from the Church; and thus the question of opinion is settled. But still, be it remembered, this is not all. We have seen gifts of healing in the Church of the United Brethren. We have seen Knox and Wisheart predicting local occurrences. We have seen Luther raising up Mecom and Melancthon. These occurrences, and others of the same order, not merely determine what have been the *opinions* of the Church, but prove, by incontrovertible facts, that it has not been left destitute of miraculous *experience*.

## CHAP. VI.

## CONCLUSION.

FELLOW-TRAVELLERS sometimes bicker upon the road ; but, as they approach their journey's end, they begin to feel mutual relentings, and a wish to part friends. No doubt, if any of my remarks have given offence, such is now the feeling of my readers towards me. Taking this, therefore, for granted, I now beg leave to express the same amicable disposition towards them : and, could any explanations tend to cordiality at parting, I should be very happy to offer them. That I ever called all persons Neologians, who do not think a certain recent case miraculous, is a great—mistake. I freely pardon the individual who set the accusation about ; and I now beg pardon of all, whom any thing in my own language or sentiments has offended. With a few more remarks let us now conclude.

I. On what footing does the close of the present brief sketch leave the subject of miracles ?

It leaves much to be done ; many points to be followed out, and illustrated by fuller details. Some matters it leaves wholly untouched ; nor has it gone so largely as might be into any. There is one topic, which is a subject by itself. I refer to alleged miracles of the time present, whether they have occurred in this country, or on the

Continent. Should any brother be disposed to take up this part of the subject, I may mention, for his information, that the foreign part of it has, in some respects, much less difficulty than the domestic. Amongst true Christians on the Continent, there exists not, as far as I have been able to ascertain, and I believe I may venture to make the assertion with very little qualification, any particular disposition to discredit modern miracles; but, on the contrary, where they are properly attested, a reasonable degree of readiness to admit them. I have heard of an instance, where the intelligence of a recent and much agitated case, which occurred in the metropolis, reached a Protestant university on the Continent; and was brought before a considerable number of pious students and divines. There was no disposition whatever, I understand, to reject it. The general language was, "This is no new thing to us. We have met with such miraculous occurrences in our own experience."—Of course any Christian Brother, who takes up this part of the subject, should have some acquaintance with the state of things abroad, so as to know when he is quoting authorities that can be depended on.—Yet, supposing this point to be well ascertained, I certainly would not advise him, in the statements which he extracts, to be over-fastidious. There is no occasion for this, and there would be no good in it. If we would please the squeamish, we must let alone the miraculous subject altogether. The offence is already given, by any avowal of our belief in miracles: therefore, this avowal once made, we shall gain little by nicety



in particular statements. Ascertain, then, what is truth, and give it without reserve.

If, however, the present sketch leaves much to be done, I trust I may say that it also leaves something ascertained and determined. It shews that the argument against miracles, from their (alleged) long absence in the church, is an empty boast: that from the very authorities appealed to, for instance by Mr. Noel, to prove that there has been nothing of the kind for centuries, we can sufficiently prove both miraculous faith and miraculous experience: and that therefore the challenge, to account for the "general unbelief," the "strange consent," the rushing "consentaneously into error," is not warranted by the facts of the case. "On other points," it is said, "which the natural mind is much more indisposed to receive, their faith was triumphantly strong; why was it here only so weak?" We answer, you have not proved that it was weak. Your citations fail. We turn to them, compare them with the context, or extract them whole; and, behold, they are either useless for the purpose of disproving what you question, or available for the purpose of proving it. The more we examine, the more we find to confirm us in our persuasion, that such things have always been believed and experienced.

Thus, also, we acquire sounder views, as to alleged miracles which may *now* occur, from time to time. Suppose a miraculous occurrence to be alleged; our system frees us, at any rate, from the obligation to reject it at once as impossible, without examination; which we should be bound

to do, if it were certain that the age of miracles is passed. Facts and testimonies, succeeding in order, satisfy us that this assertion is groundless : satisfy us that the age of miracles is not passed : and that, consequently, when a particular case is alleged, there is no antecedent impossibility, which obliges us to set it down as false. There have been such cases, and therefore there may be : and therefore we are left at liberty, on being told of a miracle, to act precisely as when we are told of any other extraordinary occurrence:—that is, to hear the statement ; and, if the statement be found unsatisfactory, to wait ; if satisfactory, to believe.

And further, if a case shall arise, in which a miracle is NEEDED. Inasmuch as we find the opinion, that miracles are withdrawn from the church, to be, after all, not true, we are left at liberty, in such a case, to ask what we need, and to hope that it will be granted. Observe, I speak only of our liberty. I do not say that this will be done in every case. In fact, it might perhaps be maintained, that every miracle, in which man is an agent, is double : in other words, that ere the outward work, the visible miracle, is performed, there must be an inward miracle, specially wrought by God upon his own heart, to signify to him that this is the time, to assure him beforehand that the outward work shall be performed, and to prompt him to seek the performance. Here, however, we are opening a new field of discussion. At present I am observing, only, that miracles *may* be sought ; that the time for miracles is not irrecoverably gone by ; and that, as others have asked and obtained, so we may also. Cautions will suggest them-

selves, and they are various. Cautions, however, are needful in all prayer. But, both with prayer for miracles, and prayer in general, what we now seem to want is not so much the bridle as the spur. You cannot shew me a single passage, where men are blamed for having too much faith, throughout the whole New Testament. I can shew you many, where they are blamed for having too little. And the remarkable circumstance is, that in most of such passages, if not in all of them, it will be found that the faith blamed by Jesus Christ as *too little*, was so blamed *because it looked not for something extraordinary or miraculous\**. Well, then, may we consent to have our faith treated of men as presumption and credulity, as if it were too great; while the Lord teaches us that the real danger lies wholly on the other side, and that it is after all too little.

II. On what footing does the close of the present work leave the Religious World?

Here I must beg for a little further lengthening out of patience. We spoke, just now, of shaking hands at parting, after having fallen out by the road; but I certainly intend to profit by the good feeling of these last few moments, to speak a further friendly word or two of truth. The miraculous discussion, (and, the more we go into it, the more this truth will stand palpably forth,) leaves the Religious World—that is, the body of Christians in this country bearing the title, with whom we may perhaps join a corresponding body in the

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\* Matt. vi. 30; viii. 26; xiv. 31; xvi. 8; xvii. 20.

United States, &c.—standing alone. They have their own notions on the subject of miracles, which they have fallen into the great error of mistaking for the general notions of the Church of Christ. But I say, they stand alone; and that, however unconsciously, in a twofold sense. First, they stand alone, as separate, with respect to this matter, in faith and experience, from those who have gone before them: for by our fathers, as we have seen, the doctrine of miracles, corrupted by Popery, was cleared, qualified, purified, and maintained; but by us it has been rejected. Secondly, they stand alone, as separate from the Church of Christ now upon the Continent of Europe. We talk of neology, indeed, and send missionaries. But, on this particular point, continental theology has not by any means fallen off like our own; and, owing to various causes that might be enumerated, partly perhaps to more correct views of the sentiments of Luther on this subject, partly to the comparative absence of dissenterism, (dissenterism tending to the denial of miracles, as I have shewn in my dedication of a former work to the Bishop of London,) but chiefly, I think, to a better acquaintance with church history, and the experience of the United Brethren, the admission and the experience of miracles have not generally disappeared from the continental churches. Thus we are left alone, in our ignorance, and in our arrogance: standing up for that, as the general doctrine of the church for centuries, which in fact is a thing of our own, a conformity amongst ourselves to the opinions of the world,

originating in peculiar circumstances connected with our ecclesiastical history\*.

In those who maintain this error, I have complained, on the one hand, of great "deceiveableness;" on the other, of a "tacit conspiracy:" (1) a tacit conspiracy, in those who, having adopted the erroneous view, are influenced, though, it may be, without any agreement or mutual explanation, by a common wish to uphold it; and many of whom, by a remarkable coincidence of conduct, arising from their coincidence in views, feelings, and wishes, have been led to use kindred means to gain their end, such as suppression, proscription, cabal, misrepresentation, persecution, and appeals to vulgar opinion: and (2) deceiveableness, in those who have readily adopted the views of the former, either in disregard and ignorance of what the Scripture teaches, or against the impressions of their own hearts and consciences. And error, unfortunately, has taken advantage of the present controversy, to gain a further step. For, in opposing the opinion that miracles have occurred in recent times, the opportunity has been promptly seized to bring forward a notion, not generally held before, even by those who questioned this opinion; I mean, the notion that there have been NO miracles since the days of the Apostles. This has, accordingly, been done; and done without rebuke, though in absolute defiance of ecclesiastical history: so that we have

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\* This topic is discussed in the dedication, just referred to, of "The Christian Dispensation Miraculous."

the utmost need to be on our guard : for, if the present discussion fail of placing us on *higher* ground than before, and so setting us right, there is the greatest danger of its leaving us *lower* : and the more so, because, just now, in *most* matters of doctrine, our tendency is, unhappily, downwards.

Let it be understood, in conclusion, that I wish to make every allowance for individuals, and for peculiar views arising out of peculiar circumstances. And, though an assertor of recent miracles, I beg to have it remembered with what limitations. These will be found in different statements or admissions, throughout my published remarks upon the subject : such as that, in these latter times, the exercise of miraculous powers has been less common or less public, and miraculous manifestations have possessed a less *distinguished* character than heretofore ; that all miraculous *gifts* are not asserted, whatever willingness may be felt to acknowledge them when they shall be satisfactorily manifested ; that I reject and abhor all false doctrines, (whatever miraculous gifts may be alleged in support of them, and whatever false doctrines besides may be held by some deniers of miracles,) respecting the human nature of our holy Saviour, and the most saving mystery of the atonement ; that I do not adopt or defend every argument used for miracles ; that the Reformers have used some expressions, which, viewed alone, and without explanation of circumstances, make very strongly for our opponents, &c. But, with all these con-

cessions, I would still be understood as maintaining, that miraculous faith and miraculous experience have never wholly ceased in the church; that the arguments, doctrinal and historical, of our opponents, come totally short of establishing their case; that their attempted distinctions are fictitious and deceptive; that miraculous manifestations may be experienced now; and that some actual miracles have recently occurred.

## APPENDIX.

NOTE (A).—p. 15.

*Supernatural occurrences.*]—The following extract, from the Jewish Expositor, relates to those points in which there is a partial agreement between Mr. Noel's views, and those of the advocates of post-Apostolic miracles.

*Remarks on the Revival of Miraculous Powers in the Church.*

By the Hon. and Rev. Baptist W. Noel, M.A., Minister of St. John's Chapel, Bedford-row, London.

“ Though the work before us contains much that we cannot assent to, and are even disposed to controvert, we observe some admissions at its commencement, which we are glad to see ; and which, as far as they go, supersede the necessity for contention. Hence, though we cannot admit that the worthy author's views are in all points correct, we by no means regard him as so far opposed to the truth, that to enter into a discussion with him would be a compromise : and indeed, had nothing been advanced, against miracles, beyond what is contained in some of the leading statements now before us, we might never have felt ourselves called upon, at least in the Jewish Expositor, to meddle with the subject at all ; much less to meet the sentiments advanced with such unqualified terms of condemnation, as, not without great offence to many, we have been compelled to apply to some opinions recently broached. The admissions of Mr. Noel, to which we refer, are the following :—

‘ Supernatural answers to prayer have indeed been expected, and some such have been recorded, which it would be found very hard either to disprove or to explain away.’

“ And again :

‘ But for many ages miracles, if wrought at all, have been



' wrought immediately by God : and that not systematically, but in insulated cases ; not by promise, but in a sovereign way, beyond promise.'

" And again :

' If a miracle be necessary to accomplish what is best for him, [the praying believer,] it will assuredly be done.'

" Now we by no means take these passages as a full and satisfactory statement of the truth upon these subjects. But certainly, if from the influence which Mr. Noel holds in the religious world, he should be the means of causing such sentiments to be generally received, the views of the subject, now too commonly entertained, will be much improved ; and a mode of thinking will prevail, far different from some opinions respecting miracles that have been lately advanced, and, by many, approved. And, though we should not wish to see the Church settling, or taking up its final position, in a view of the question which went no further than the preceding quotations, yet it is very possible that they are some such views to which the Lord's people, in their gradual recovery from error on the miraculous subject, may be brought in the first instance ; and such positions may very well serve for stepping-stones to the truth, though not sufficiently broad to afford a safe and permanent resting-place.

" On this part of the subject, then, in respect to which we are happy to discover some approach to an agreement between Mr. Noel's sentiments and our own, we wish only to make one observation, and it is this : That if a believer do, like Mr. Noel, really hold, in opposition to many opinions which have recently discovered themselves, such truths as these : that there have, since the first ages of the Church, been some supernatural answers to prayer that cannot be explained away ; that in some isolated cases, of late ages, miracles may have been wrought of God ; nay, that if a miracle be necessary to accomplish what is best for God's children, it will certainly be done : we say, if Mr. Noel admit and believe all this, THEN that he admit and believe it, is by no means sufficient. We mean, it is by no means sufficient that he merely acknowledge it. It is by no means sufficient that he merely grant it in the way of concession in argument. He is bound to declare it. He is bound to urge it. He is bound to employ the full force of those talents with which he is gifted, in pressing

such truths against opposing errors. It is not enough for him to say, of such things, that they would be found 'very hard either to disprove or to explain away;' which is as much as to say, that he would if he could: but he ought cordially to hail such occurrences; for all God's doings should be welcome to us, whether they tell, in argument, for our system, or against it. Any single miracle, or supernatural manifestation of the Divine power and presence, is such a glorious and adorable, yea, to believers such a joyful and heart-affecting manifestation of their God, that, while they rejoice in all his spiritual manifestations in the kingdom of grace, there is also an exultation due to these: especially since, as we have endeavoured to prove from Scripture in a former article\*, (and the opinion is not new in the Church of Christ, as we might shew from Quesnel and Melancthon,) miracles, whatever be their aspect to the unbelieving, bear in their aspect towards believers a character of spirituality and edification. And therefore if any one such instance can be so established, that it cannot be disproved or explained away, this ought not to be received, as the Church would at present be too much disposed to receive it, with suspicion or even enmity, but in the spirit of a Bishop of the latter part of the seventeenth century; who, hearing of a miracle which had recently taken place in London, (we are afraid to give particulars or references at present, dreading some harpy's touch, ere we can bring the case forward,) joyfully addressed a lady of quality in terms to this effect—'Madam, the Lord is still amongst us.' We wish to urge the consideration of this point, that a conceded miracle is not properly the ground of concession *merely*, but of *joy* and *exultation* in the Church, not on Mr. Noel only, but on the others who occupy about the same ground as he does: on those, we mean, who grant that some miracles may have been wrought, and that there stand some supernatural answers to prayer on record, 'which it would be found very hard either to disprove or to explain away.' Why, is not this the very language held, in former times, by the enemies of the Gospel? 'What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest

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\* \* Number for February, page 40."

to all them that dwell in Jerusalem ; *and we cannot deny it.* Acts iv. 16. But is this the ground for Christians to take, as if their only care was like that of the Jewish council, in the next verse, '*that it spread no further among the people ?*' No. We should rather expect them to declare such a truth ; to do all they can to spread it ; to vindicate it against all opponents ; to clear it from all objections. On the contrary, behold, in the present instance, a pamphlet, containing not one word of warning, from beginning to end, against the extraordinary error of those who call in question all miracles since the Apostles ; but entirely directed against those, whose whole offence is, that they believe all that the author does, and a little more. Nay, further : the pamphlet, in its progress, drops altogether the appearance of a *qualified* opposition to miracles continuing in the Church, and employs arguments, which, if they have any force at all, go plainly to disprove *all* such miracles. Yes, ALL such miracles ; and so the work seems to be taken. Hear what the '*Christian Observer*' says. ' We recommend D. D. D. to peruse an excellent pamphlet just published by the Hon. and Rev. Baptist W. Noel, shewing, on Scriptural grounds, that there is *no warrant for the belief in the manifestation of miracles in the present era of the Christian dispensation.*' This of a writer, who says that some supernatural answers to prayer have been recorded, which it would be found very hard either to disprove or to explain away ! Nay, more : though this pamphlet, which shews us ' that there is no warrant for the belief in the manifestation of miracles in the present era,' contains in its very first paragraph a statement, that if a miracle be necessary to accomplish what is best for the believer, **IT WILL ASSUREDLY BE DONE,** yet it goes on to employ language which would make it appear, not only that miracles in the '*present era*' are out of the question, but that the gift of miracles must have done a great deal of harm, in the days of the Apostles themselves. It may surprise the learned author to be told where he is ; but this is where the march of his ratiocination has really brought him—to make out that miracles had a very dangerous tendency even in the Apostolic age. For we actually find the following expressions.

' First, what good would it do to the careless and worldly ?  
' If granted as it was granted in the primitive Church (the only

'supposition we are at liberty to make), it would only *confirm them in their neglect of religion!*'

"If the gift of miracles, now granted as it was granted in the days of the Apostles, would only confirm the careless and the worldly in their neglect of religion, how can we acquit it of the same tendency, when those days were actually in progress? We mean not seriously to impute any such sentiments to Mr. Noel: but how much better, if, instead of first granting much that believers in the miraculous character of the Church will cordially hail, and then giving all the strength of his argument to their opponents, he had moved his syllogisms in a different line of march; employed logic, too often abused for the perversion of right, as a weapon for its defence; and bound demonstration to truth by the cast-iron chains of his many-linked arguments. But no. He has, (unwittingly, we doubt not,) produced a work which would go far—but for truth, the subverter of syllogisms—to prove that any kind of belief in the manifestation of miracles, in the present era of the Christian dispensation, is perfectly unwarrantable; and, having done this, he may appreciate the full value of the compliment, standing where it does, that he has published 'an excellent pamphlet\*.'"

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\* \* \* A friend has favoured me with the loan of a work well known in Scotland, and entitled "Biographia Scotiana; or a brief Historical Account of the Lives, Characters, and memorable Transactions of the most eminent Scots Worthies, &c." Edinburgh. 1812. The writer, whose name is withheld, was a Mr. Howie; and the work has been considered of authority by all classes in Scotland. It contains many instances of miraculous power which deserve to be recorded: and in fact every person who is at all acquainted with the history of religion in Scotland may well perceive, that Scotsmen, and professed members of the Kirk, who reject all miraculous manifestations in the Church of Christ, are, both theologically and nationally, a degenerate race, unworthy of their illustrious forefathers. Whether, of late, there have been among them, or have not been, some

spurious claims to miraculous power, is not now the question. Miraculous manifestations did certainly enter into the occasional experience of God's servants, in the best days of Scottish religion. And even false pretensions to miracles, supposing any such to have recently occurred, would not have pushed the sons of the Kirk from this confession, had they been sound in their fathers' faith.

We have already related the apprehension of WISHART, according to his own prophecy, by the machinations of his enemy the Cardinal (David Beaton). This same persecutor was present at the Martyr's death, reposing luxuriously, with other prelates, upon rich cushions laid for their accommodation in the windows of a tower, from which the execution might be seen. The following is from the account of it.

" Being raised up from his knees, he was bound to the stake, crying with a loud voice, ' O Saviour of the world, have mercy upon me ! Father of heaven, I commend my spirit into thy holy hands ! ' Whereupon the executioner kindled the fire, and the powder that was fastened to his body blew up. The captain of the castle, perceiving that he was still alive, drew near, and bid him be of good courage : whereupon Mr. Wishart said, ' This flame hath scorched my body, yet it hath not daunted my spirit ; but he who, from yonder place, beholdeth us with such pride, shall within a few days lie in the same, as ignominiously as he is now seen proudly to rest himself \*.' "

Not three months after, the castle was surprised, and the Cardinal put to death †. His body was afterwards suspended from the window whence he had witnessed the death of Wishart, whose prediction was thus fulfilled ‡.

Mr. JOHN SCRIMGEOUR was an eminent minister at Kinghorn in Fife, singularly distinguished by his success in prayer.

" When he was minister at Kinghorn, there was a certain godly woman under his charge, who fell sick of a very lingering disease, and was all the while assaulted with strong temptations, leading her to think that she was a cast-away, not-

\* p 19.

† p. 20.

‡ p. vii.

withstanding that her whole conversation had put the reality of grace in her beyond a doubt. He often visited her while in this deep exercise ; but her trouble and terrors still remained : as her dissolution drew on, her spiritual trouble increased. He went with two of his elders to her, and began first, in their presence, to comfort her, and pray with her ; but she still grew worse. He ordered his elders to pray, and afterwards prayed himself, but no relief came. Then sitting pensive for a little space, he thus broke silence : ‘ What is this ! Our laying grounds of comfort before her will not do ; prayer will not do. We must try another remedy. Sure I am, this is a daughter of Abraham ; sure I am, she hath sent for me : and therefore, in the name of God, the Father of our Lord Jesus, who sent him to redeem sinners ; in the name of Jesus Christ, who obeyed the Father, and came to save us ; and in the name of the Holy and blessed Spirit, our Quickener and Sanctifier—I, the elder, command thee, a daughter of Abraham, to be loosed from these bonds.’ And immediately peace and joy ensued.

“ Mr. Scrimgeour had several friends and children taken away by death ; and his only daughter who at that time survived, and whom he dearly loved, being seized with the king’s evil, by which she was reduced to the very point of death, so that he was called up to see her die ; and finding her in this condition he went out to the fields (as he himself told) in the night-time, in great grief and anxiety, and began to expostulate with the Lord, with such expressions as, for all the world, he durst not again utter. In a fit of displeasure, he said, ‘ Thou, O Lord, knowest that I have been serving thee in the uprightness of my heart, according to my power and measure ; nor have I stood in awe to declare thy mind even unto the greatest in the time, and thou seest that I take pleasure in this child. O that I could obtain such a thing at thy hand, as to spare her ! ’ And being in great agony of spirit, at last it was said to him from the Lord, ‘ I have heard thee at this time, but use not the like boldness in time coming, for such particulars.’ When he came home the child was recovered, and, sitting up in the bed, took some meat ; and when he looked at her arm, it was perfectly whole \*.”

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\* pp. 89, 90.

Here, by the bye, we may remark, that the idea of high spiritual experience in believers, with no miraculous experience, seems to be little more than a modern figment. It has been devised, apparently, to keep us satisfied, in our present low standard both as to miracles and spirituality.

What would a professor of these days, fired with fanatical zeal against "modern miracles," think of giving a third of his time to prayer? Eight hours in the twenty-four! Such was the practice of that eminent minister, Mr. JOHN WELCH, Knox's son-in-law. And to *such* devotion, miraculous manifestations were largely granted.—First, respecting his prayers :

"His custom was, when he went to bed at night, to lay a Scots plaid above his bed-clothes, and when he went to his night-prayers, to sit up and cover himself negligently therewith, and so to continue. For from the beginning of his ministry to his death, he reckoned the day ill spent, if he stayed not seven or eight hours in prayer \*."

"Sometimes, before he went to sermon, he would send for his elders, and tell them he was afraid to go to the pulpit ; because he found himself sore deserted : and thereafter desire one or more of them to pray, and then he would venture to the pulpit. But, it was observed, this humbling exercise used ordinarily to be followed with a flame of extraordinary assistance : so near neighbours many times are contrary dispositions and frames. He would many times retire to the church of Ayr, which was at some distance from the town, and there spend the whole night in prayer ; for he used to allow his affections full expression, and prayed not only with an audible, but sometimes a loud voice †."

"As the duty wherein Mr. Welch abounded and excelled most was in prayer, so his greatest attainments fell that way. He used to say, he wondered how a Christian could lie in bed all night, and not rise to pray ; and many times he rose, and many times he watched ‡."

Prayer, in Welch, was united with great sobriety and industry.

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\* p. 92.

† p. 94.

‡ p. 95.

“ He gave himself wholly to ministerial exercises, he preached once every day, he prayed the third part of his time, was unwearied in his studies ; and for a proof of this, it was found among his papers, that he had abridged Suarez’s *Metaphysics*, when they came first to his hand, even when he was well stricken in years. By all which it appears, that he has not only been a man of great diligence, but also of a strong and robust natural constitution, otherwise he had never endured the fatigue \*.”

Such was the character of the man. Now let us pass on to his miraculous experience. We observe in him, for instance, a remarkable gift of prediction and discernment.

“ While he was at Kirkcudbright, he met with a young man in scarlet and silver lace, (the gentleman’s name was Mr. Robert Glendinning,) new come home from his travels ; he much surprised the young man, by telling him, he behoved to change his garb, and way of life, and betake himself to the Scriptures, which at that time was not his business, for he should be his successor in the ministry at Kirkcudbright ; which accordingly came to pass some time thereafter †.”

“ But when he was to leave Selkirk, he could not find a man in all the town to transport his furniture, except only Ewart, who was at that time a poor young man, but master of two horses, with which he transported Mr. Welch’s goods, and so left him ; but as he took his leave Mr. Welch gave him his blessing, and a piece of gold for a token, exhorting him to fear God, and promised he should never want ; which promise providence made good through the whole course of the man’s life, as was observed by all his neighbours ‡.”

“ While Mr. Welch was at Ayr, the Lord’s-day was greatly profaned at a gentleman’s house about eight miles distant from Ayr, by reason of great confluence of people playing at the foot-ball, and other pastime. After writing several times to him, to suppress the profanation of the Lord’s-day at his house (which he slighted, not loving to be called a Puritan), Mr. Welch came one day to his gate, and called him out to tell him, that he had a message from God to shew him, that because he had slighted the advice given him from the Lord,

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\* pp. 93, 94.

† p. 93.

‡ p. 92.



and would not restrain the profanation of the Lord's-day committed in his bounds; therefore the Lord would cast him out of his house, and none of his posterity should enjoy it: which accordingly came to pass; for although he was in a good external situation at this time, yet henceforth all things went against him, until he was obliged to sell his estate; and when giving the purchaser possession thereof, he told his wife and children, that he had found Mr. Welch a true prophet\*."

"But though Mr. Welch had, upon the account of his holiness, abilities, and success, acquired among his subdued people a very great respect, yet was he never in such admiration as after the great plague which raged in Scotland in his time. And one cause was this: The magistrates of Ayr, forasmuch as this town alone was free, and the country about infected, thought fit to guard the ports with sentinels and watchmen; and one day, two travelling-merchants, each with a pack of cloth upon a horse, came to the town, desiring entrance, that they might sell their goods, producing a pass from the magistrates of the town from whence they came, which was at that time sound and free; yet, notwithstanding all this, the sentinels stopt them till the magistrates were called; and when they came, they would do nothing without their minister's advice; so Mr. Welch was called, and his opinion asked. He demurred, and putting off his hat, with his eyes towards heaven for a pretty space, though he uttered no audible words, yet continued in a praying posture; and after a little space told the magistrates, they would do well to discharge these travellers their town, affirming with great asseveration, the plague was in these packs: so the magistrates commanded them to be gone, and they went to Cumnock, a town about twenty miles distant, and there sold their goods; which kindled such an infection in that place, that the living were hardly able to bury their dead. This made their people begin to think of Mr. Welch as an oracle †."

"Another wonderful story they tell of him at the same time:—The Lord Ochiltree, the captain, being both son to the good Lord Ochiltree, and Mr. Welch's uncle-in-law, was indeed very civil to Mr. Welch; but being for a long time,

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\* pp. 94, 95.

† p. 96.

through the multitude of affairs, kept from visiting Mr. Welch in his chamber, as he was one day walking in the court, and espying Mr. Welch at his chamber-window, asked him kindly, how he did, and if in any thing he could serve him? Mr. Welch answered him, he would earnestly entreat his Lordship, being at that time to go to court, to petition king James in his name, that he might have liberty to preach the Gospel; which my Lord promised to do. Mr. Welch answered, My Lord, both because you are my kinsman, and for other reasons, I would earnestly entreat and obtest you not to promise, except you faithfully perform. His Lordship answered, he would faithfully perform his promise; and so went for London. But though, at his first arrival, he was really purposed to present the petition to the king, when he found the king in such a rage against the godly ministers that he durst not at that time present it; so he thought fit to delay it, and thereafter entirely forgot it.

“The first time that Mr. Welch saw his face after his return from court, he asked him what he had done with his petition. His Lordship answered, he had presented it to the king, but that the king was in so great a rage against the ministers at that time, he believed it had been forgotten, for he had got no answer. Nay, said Mr. Welch to him, my Lord, you should not lie to God, and to me; for I know you never delivered it, though I warned you to take heed not to undertake it except you would perform it; but because you have dealt so unfaithfully, remember God shall take from you both estate and honours, and give them to your neighbour in your own time: which accordingly came to pass, for both his estate and honours were in his own time translated to James Stuart, son of Captain James, who was indeed a cadet, but not the lineal heir of the family.

“While he was detained prisoner in Edinburgh castle, his wife used for the most part to stay in his company, but upon a time fell into a longing to see her family in Ayr, to which with some difficulty he yielded; but when she was to take her journey, he strictly charged her not to take the ordinary way to her own house, when she came to Ayr, nor to pass by the bridge through the town, but to pass the river above the bridge, and so get the way to his own house, and not to come into the town; for, said he, before you come thither, you

shall find the plague broken out in Ayr; which accordingly came to pass\*."

The following occurrence reminds us of Gosner's life of Boos.

"An honest minister, who was a parishioner of Mr. Welch many a day, said, 'That one night, as he watched in his garden very late, and some friends waiting upon him in his house, and wearying because of his long stay, one of them chanced to open a window toward the place where he walked, and saw clearly a strange light surround him, and heard him speak strange words about his spiritual joy †.'"

I conclude with an instance of judgment, and one of mercy.

"He was some time prisoner in Edinburgh castle before he went into exile; where, one night sitting at supper with the Lord Ochiltree, who was uncle to Mr. Welch's wife, as his manner was, he entertained the company with godly and edifying discourse, which was well received by all the company except a debauched Popish young gentleman, who sometimes laughed, and sometimes mocked and made wry faces; whereupon Mr. Welch brake out into a sad abrupt charge upon all the company to be silent, and observe the work of the Lord upon that profane mocker, which they should presently behold; upon which the profane wretch sunk down and died beneath the table, to the great astonishment of all the company †."

The other occurrence took place in the south of France.

"There was in his house, amongst many others who boarded with him for good education, a young gentleman of great quality, and suitable expectations, and this was the heir of Lord Ochiltree, captain of the castle of Edinburgh. This young nobleman, after he had gained very much upon Mr. Welch's affections, fell ill of a grievous sickness, and, after he had been long wasted with it, closed his eyes and expired, to the apprehension of all spectators, and was therefore taken out of his bed, and laid on a pallet on the floor, that his body might be more conveniently dressed. This was to Mr. Welch a very great grief, and therefore he stayed with the dead body full

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\* pp. 101, 102.

† p. 96.

‡ pp. 100, 101.

three hours, lamenting over him with great tenderness. After twelve hours, the friends brought in a coffin, whereinto they desired the corpse to be put, as the custom is : but Mr. Welch desired, that for the satisfaction of his affections, they would forbear it for a time ; which they granted, and returned not till twenty-four hours after his death were expired ; then they desired, with great importunity, that the corpse might be coffined, and speedily buried, the weather being extremely hot : yet he persisted in his request, earnestly begging them to excuse him once more ; so they left the corpse upon the pallet for full thirty-six hours ; but even after all that, though he was urged, not only with great earnestness, but displeasure, they were constrained to forbear for twelve hours more. After forty-eight hours were past, Mr. Welch still held out against them ; and then his friends perceiving that he believed the young man was not really dead, but under some apoplectic fit, proposed to him, for his satisfaction, that trial should be made upon his body by doctors and surgeons, if possibly any spark of life might be found in him ; and with this he was content. So the physicians are set to work, who pinched him with pincers in the fleshy parts of the body, and twisted a bow-string about his head with great force ; but no sign of life appearing in him, the physicians pronounced him cold dead, and then there was no more delay to be made : yet Mr. Welch begged of them once more that they would but step into the next room for an hour or two, and leave him with the dead youth ; and this they granted. Then Mr. Welch fell down before the pallet, and cried to the Lord with all his might, and sometimes looked upon the dead body, continuing in wrestling with the Lord, till at length the dead youth opened his eyes, and cried out to Mr. Welch, whom he distinctly knew, O, sir, I am all whole, but my head and legs ; and these were the places they had sore hurt with their pinching.

“ When Mr. Welch perceived this, he called upon his friends, and shewed them the dead young man restored to life again, to their great astonishment. And this young nobleman, though he lost the estate of Ochiltree, lived to acquire a great estate in Ireland, and was Lord Castlestuart, and a man of such excellent parts, that he was courted by the Earl of Stafford to be a councillor in Ireland ; which he refused to be, until the godly silenced Scottish ministers, who

suffered under the bishops in the north of Ireland, were restored to the exercise of their ministry ; and then he engaged, and continued so for all his life, not only in honour and power, but in the profession and practice of godliness, to the great comfort of the country where he lived. This story the nobleman himself communicated to his friends in Ireland \*."

The following letter, inserted in an old number of the Evening Mail, contains an extract from the works of M. de la Harpe, a French Academician, and afterwards a true convert to Christianity.

'Sir,—Having just perused some part of the "Select and Posthumous Works" of the celebrated M. de la Harpe, of the French Academy, which were recently published at Paris, in 4 vols. quarto, I beg leave to submit to you the following extract, which has appeared to me so extraordinary in its nature, and so striking in its contents, that you may perhaps be disposed to insert it in your interesting journal, for the consideration and reflection of your readers. The Editor makes no remarks upon it, but relates it simply in these words:—"It appears to me to be but yesterday—and it was, nevertheless, in the beginning of the year 1788. We were at the table of a brother academician, who was of the highest rank, and a man of talents. The company was numerous, and of all kinds—courtiers, advocates, literary men, academicians, &c. We had been, as usual, luxuriously entertained ; and, at the dessert, the wines of Malvoisie and the Cape added to the natural gaiety of good company that kind of social freedom which sometimes stretches beyond the rigid decorum of it. In short, we were in a state to allow of any thing that would produce mirth. Chamfort had been reading some of his impious and libertine tales ; and the fine ladies had heard them without once making use of their fans. A deluge of pleasantries on religion then succeeded. One gave a quotation from the Pucelle d'Orleans ; another recollected and applauded the philosophical distich of Diderot,—

"Et des boyaux du dernier prêtre  
Serrez le cou du dernier roi."

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\* pp. 103, 104.

“ And of the last priest’s entrails form the string  
Around the neck of the last king.”

A third rises, and, with a bumper in his hand, ‘ Yes, gentlemen,’ he exclaims, ‘ I am as sure ’—(there is no need to repeat the blasphemy) “ as I am certain that Homer is a fool.’ The conversation afterwards took a more serious turn, and the most ardent admiration was expressed of the revolution which Voltaire had produced ; and they all agreed that it formed the brightest ray of his glory : he has given the ton to his age, and has contrived to be read in the anti-chamber as well as in the drawing-room. One of the company mentioned, and almost burst with laughter at the circumstance, that his hair-dresser had said, while he was powdering him : ‘ Look you, sir, though I am nothing but a poor journeyman barber, I have no more religion than another man.’ It was concluded that the revolution would soon be consummated ; and that it was absolutely necessary for superstition and fanaticism to give place to philosophy. The probability of this epoch was then calculated, and which of the company present would live to see *the reign of reason*. The elder part of them lamented that they could not flatter themselves with the hope of enjoying such a pleasure : while the younger part of them rejoiced in the expectation that they should witness it. The Academy was felicitated for having prepared the grand work, and being at the same time the strong hold, the centre, and the moving principle of freedom and thought. There was only one of the guests who had not shared in the delights of this conversation. He had even ventured, in a quiet way, to start a few pleasantries on our noble enthusiasm. It was Cazotte, an amiable man, of an original turn of mind, but unfortunately infatuated with the reveries of the *illuminati*. He renewed the conversation in a very serious tone, and in the following manner : ‘ Gentlemen,’ said he, ‘ be satisfied : you will all see this grand and sublime revolution. You know that I am something of a prophet ; and I repeat that you will all see it.’ He was answered by the common expression, ‘ It is not necessary to be a great conjuror to foretel that.’ ‘ Agreed ; but perhaps it may be necessary to be something more, respecting what I am going to tell you. Have you any idea of what will result from this revolution ; what will happen to every one of you now present ; what will be the immediate pro-

gress of it, with its certain effects and consequences?' 'Oh,' said Condorcet, with his silly and saturnine laugh, 'let us know all about it, a philosopher can have no objection to meet a prophet.' 'You, M. Condorcet, will expire on the pavement of a dungeon; you will die of the poison which you will have taken to escape from the executioner—of poison which the happy state of that period will render it absolutely necessary that you should carry about you.' At first there appeared a considerable degree of astonishment; but it was soon recollected that Cazotte was in the habit of dreaming, while he was awake, and the laugh was as loud as ever. 'M. Cazotte, the tale which you have just told is not so pleasant as your *Diabte amoureux*. But what devil has put this dungeon, this poison, and these hangmen into your head? What can these things have in common with philosophy, and the reign of reason?' 'That is precisely what I am telling you: it will be in the name of philosophy, of humanity, and of liberty: it will be under the reign of reason, that what I have foretold will happen to you. It will then indeed be the reign of reason; for she will have temples erected to her honour, Nay, throughout France there will be no other places of public worship but the temples of reason.' 'In faith,' said Chamfort, with one of his sarcastic smiles, 'you will not, however, be an officiating priest in any of these temples.' 'I hope not. But you, M. Chamfort, you will be well worthy of that distinction; for you will cut yourself across the veins with twenty-two strokes of a razor, and will nevertheless survive the attempt for some months.' They all looked at him, and continued to laugh. 'You, M. Vicq d'Azyr, you will not open the veins yourself; but you will order them to be opened six times in one day, during a paroxysm of the gout, in order that you may not fail in your purpose; and you will die during the night. As for you, M. de Nicolais, you will die on the scaffold: and so M. Bailly, will you; and so will you, M. Malesherbes.' 'Oh,' said Roucher, 'it appears that his vengeance is levelled solely against the Academy. He has just made a horrible execution of the whole of it. Now tell me my fate, in the name of mercy.' 'Oh!' it was universally exclaimed, 'he has sworn to exterminate all of us.' 'No, it is not I who have sworn it.' 'Are we then to be subjugated by Turks and Tartars?' 'By

no means. I have already told you that you will be governed by reason and philosophy alone. Those who will treat you as I have described will all of them be philosophers, will be continually uttering the same phrases that you have been repeating for the last hour, will deliver all your maxims, and will quote you as you have done Diderot and the Pucelle.' 'Oh,' it was whispered, 'the man is out of his senses;' for, during the whole of the conversation, his features never underwent the least change. 'Oh no,' said another, 'you must perceive that he is laughing at us, for he always blends the marvellous with his pleasantries.' 'Yes,' answered Chamfort, 'the marvellous with him is never enlightened gaiety; he always looks as if he were going to be hanged. But when will all this happen?' 'Six years will not have passed away before all which I have told you shall be accomplished.' 'Here indeed is plenty of miracles,' (it was myself, says M. de la Harpe, who now spoke,) 'and you set me down as nothing.' 'You will yourself be a miracle, as extraordinary as any which I have told. You will yourself be a Christian.' Loud exclamations immediately followed. 'Ah,' replied Chamfort, 'all my fears are removed; for, if we are not doomed to perish till La Harpe becomes a Christian we shall be immortal.' 'As for us women,' said the Duchess de Grammont, 'it is very fortunate that we are considered as nothing in these revolutions. Not that we are totally discharged from them, but it is understood that in such cases we are to be left to ourselves. Our sex'—'Your sex, ladies, will be no guarantee to you in these times. It will make no difference whatever whether you interfere or not. You will be treated precisely as the men. No distinction will be made between you.' 'But what does all this mean, M. Cazotte? You are surely preaching to us about the end of the world.' 'I know no more of that, my Lady Duchess, than yourself. But this I know, that you will be conducted to the scaffold, with several other ladies along with you, in the cart of the executioner, and with your hands tied behind you.' 'I hope, sir, that in such a case I shall be allowed at least a coach hung with black.' 'No, madam, you will not have that indulgence. Ladies of higher rank than you will be with their hands tied as yours will be, and to the same fate as that to which you are destined.' 'Ladies of higher rank than myself! what, princesses of the



blood?' 'Greater still.' Here there was a very sensible emotion throughout the company, and the countenance of the master of the mansion wore a very grave and solemn aspect. It was, indeed, very generally observed, that this pleasantry was carried rather too far. Madame de Grammont, in order to disperse the cloud that seemed to be approaching, made no reply to this last answer; but contented herself with saying, 'You see he will not even leave me a confessor.' 'No, madam, that consolation will be denied to all of you. The last person led to the scaffold who will be allowed a confessor, as the greatest of favours, will be'—Here he paused for a moment. 'And who is the happy mortal who will be allowed to enjoy this prerogative?' 'It is the only one which will be left to him. It will be the King of France.' The master of the house now rose in haste, and his company were all actuated by the same impulse. He then advanced towards M. Cazotte, and said to him, in an affecting and impressive tone, 'My dear M. Cazotte, we have had enough of these melancholy conceits. You carry it too far; even to the compromising the company with whom you are, and yourself along with them.' Cazotte made no answer, and was preparing to retire, when Madame de Grammont, who wished if possible to do away all serious impressions, and to restore some kind of gaiety among them, advanced towards him and said, 'My good prophet, you have been so kind as to tell us all our fortunes; but you have not mentioned any thing respecting your own.' After a few moments of silence, with his eyes fixed on the ground, 'Madam,' he replied, 'have you read the siege of Jerusalem, as related by Josephus?' 'To be sure I have; and who has not? But you may suppose, if you please, that I know nothing about it.' 'Then you must know, madam, that during the siege of Jerusalem, a man, for seven successive days, went round the ramparts of that city, in the sight of the besiegers and the besieged, crying incessantly, in a loud inauspicious voice, Woe to Jerusalem: and on the seventh day, he cried, Woe to Jerusalem and to myself. At that very moment, an enormous stone, thrown by the machines of the enemy, dashed him to pieces.' M. Cazotte then made his bow and retired."

'Such, sir, is the extraordinary paper which M. de la Harpe left behind him. I have observed, in the beginning,

that the editor of his works makes no remarks upon it, neither shall I venture to offer any. But you, who are so well acquainted with the events of the last twenty-five years, cannot fail to know that the whole of the predictions, here ascribed to M. Cazotte, were literally fulfilled.

‘ Yours, &c.

‘ *A Constant Reader.*’

Not having the immediate opportunity of verifying this extract, I content myself with inserting it here : remarking only, that the above account has very lately been attested by a nephew of M. de la Harpe, who vouched for its truth, and stated that his relative’s conversion to Christianity took place while he was in prison, by the instrumentality of a Jansenist similarly circumstanced.

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It may not be generally known, but distinct traces of the miraculous faith of the early Church may be found in the most ancient Liturgies. See, for instance, the work entitled “The Ancient Liturgy of the Church of Jerusalem\* ;” wherein we find the clearest evidence of a faith in miraculous healings, as also in satanic possession, and in dis-possession. Some persons question the antiquity of such liturgies : and a learned writer has given it as his opinion, that there was no written Liturgy used in any Church, before the latter end of the fourth century, or the beginning of the fifth. But supposing this opinion to be correct, and the liturgies in question to be less ancient than some have imagined, this serves only to give the greater importance to their testimony, as it establishes the miraculous faith of the Church. For that the Church had such faith in the first ages is admitted by all, and needs no proof ; and the further in advance we date the origin of the liturgies, the further we advance our miraculous evidence into those ages, when it has been denied that miracles prevailed.

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\* “The Ancient Liturgy of the Church of Jerusalem, being the Liturgy of St. James, freed from all latter additions and interpolations, &c.” London. 1744.

The plan of the Editor is this: In his first column he gives the "Liturgy of St. James," as we have it at present; in the second, the same Liturgy, freed, as he conceives, from interpolations, so as to be the ancient Liturgy of the Church of Jerusalem, restored to its true form; in the third, St. Cyril's account of that Liturgy; in the fourth, the Clementine Liturgy; and in the fifth, corresponding parts of other Liturgies, ("St. Mark's," "St. Chrysostom's," and "St. Basil's,") added for confirmation, or illustration.

In the "Liturgy of St. James," we find the following petition, which is given, also, without any alteration, as part of the "Ancient Liturgy of the Church of Jerusalem."

"Remember, O Lord, those who are diseased and sick; and those who are troubled by unclean spirits; and do thou, who art God, speedily heal and deliver them\*."

I do not recommend the work from which I now cite, and which betrays an evident leaning to Popery. But the above extract, alone, affords a distinct proof of a miraculous faith.

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\* *Μνησθητι, Κυριε, των νοσουντων και καμνοντων, και των υπο πνευματων ακαθαρτων ενοχλημενων, της παρα σε τε Θεε ταχειας ιασεως αυτων και σωτηριας.* p. 50. Here, apparently, the *ιασις* relates to the diseases and sicknesses, and the *σωτηρια* to the unclean spirits.

Handwritten initials or signature, possibly "H.S."













